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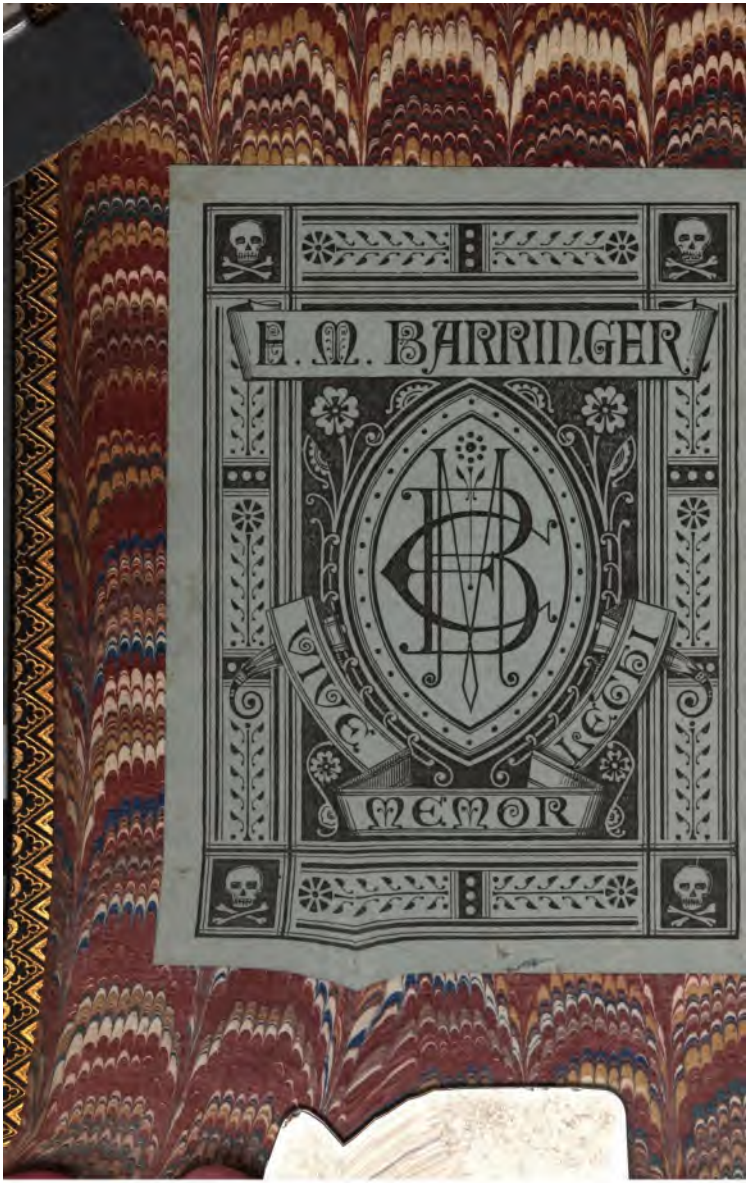
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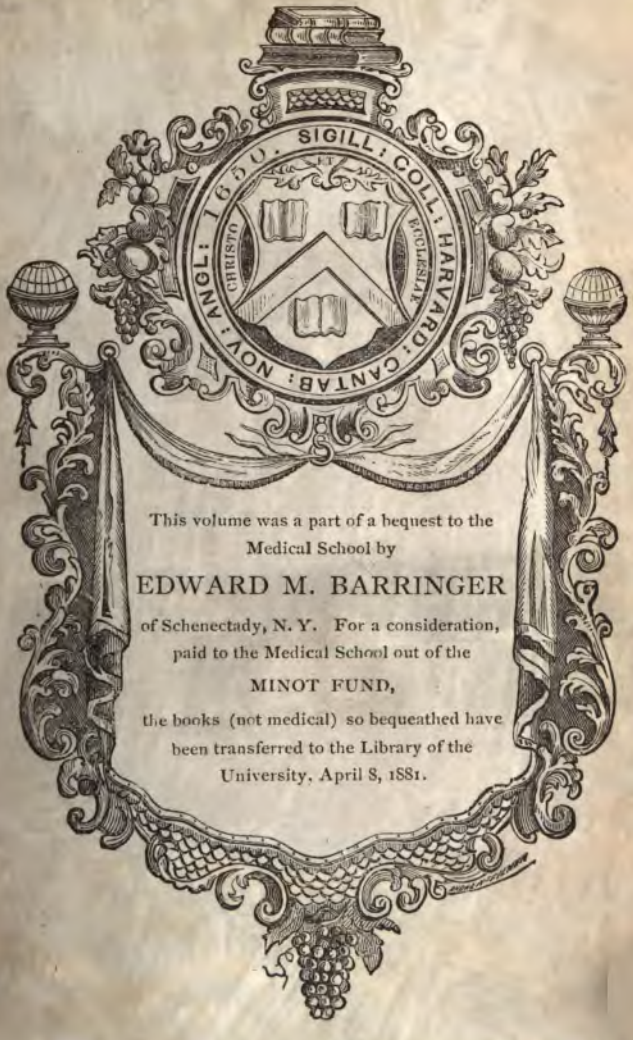

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Edward H. Barringer

THE

TRUE CHURCH OF ENGLAND-MAN'S

COMPANION IN THE CLOSET.

WITH A PREFACE,

BY REV. NATHANAEL SPINCKES, M. A.

A NEW EDITION.

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The True Church of England-Man's

COMPANION

IN THE CLOSET:

OR, A COMPLETE

Manual of Private Devotions;

Collected from the Writings of

Archbishop LAUD,
Bishop ANDREWES,
Bishop KEN,
Dr. HICKES,
Mr. KETTLEWELL,
Mr. SPINCKES,

And other Eminent DIVINES of the

CHURCH OF ENGLAND.

With a Preface

By the Reverend Mr. SPINCKES.

The SIXTEENTH EDITION, corrected.

LONDON:
Printed for J. and F. RIVINGTON, J. BEECROFT, HAWES, CLARKE and COLLINS, T. CASLON, B. LAW, J. WILKIE, W. NICOLL, G. ROBINSON, and R. BALDWIN. 1772.

MEMOIR.

NATHANAEL SPINCKES was the eldest surviving son of the Rev. Edmund Spinckes, M.A., Rector of Castor, Northamptonshire, and of Orton Longville, Hunts. His father came from New England with Patrick, afterwards Bishop of Ely, was admitted at Emanuel College, Cambridge, in 1627, and proceeded to the degree of B.A. in 1631, and to that of M.A. in 1635. He became acquainted with his future wife (Martha, daughter of Thomas Elmes, of Lilford, Hunts) during his residence as chaplain in her father's house: and by his marriage succeeded to a considerable estate at Warmington, besides other property. He was ejected from both his livings at the Restoration, and died at Warmington in 1671[a]. His wife survived him twenty-one years, and died in 1692. Nathanael was born at Castor late in the year 1653, or early in 1654. He received a classical education under Mr. Samuel Morton, Rector of Haddon; and was admitted at Trinity College, Cambridge, under Mr. Bainbrigg, March 22, 1670, and matriculated July 9 of the same year. By the death of his father in 1671, he suc-

[a] "Edmund lived in troublous times, and warped so far in the Great Rebellion, that he took the solemn league and covenant, and was possessed of the Rectory of Castor annexed to the Bishopric of Peterborough, the See being vacant 1648; but I have this to say for him, *pleno ore*, that, when he was removed soon after the Restoration, even before the Bartholomew Act took place, he constantly conformed to the Church of England, and seemed only to decline his ministerial function, because a man, who took opposite oaths, had *the sentence of guiltiness proceeding against him*."—Life of the R. Reverend Nathanael Spinckes, by the Reverend Mr. John Blackbourne, M.A. London. Printed in the year MDCC.XXXI. page v. Also prefixed to the 6th Edition of 'The Sick Man Visited.' London, 1775.

ceeded to a considerable fortune, and to a valuable library[b]. He was induced by the prospect of a Rustat scholarship, to enter at Jesus College, Oct. 12, 1672, and nine days after, Oct. 21, was admitted a probationer; and May 20, 1673, sworn a scholar on the Rustat foundation. He took the degree of B.A. early in 1674, and that of M.A. in 1677. He was ordained deacon, by Henry [Compton] Bishop of London, in the Chapel of London House, on Trinity Sunday [May 21] 1676, and priest by Thomas [Barlow] Bishop of Lincoln, at St. Margaret's, Westminster, Dec. 22, 1678. He resided some time as chaplain with Sir Richard Edgecombe, of Mount Edgecombe, in the county of Devon. In 1679 he was resident at Petersham, where in 1681 he was associated with Hickes, as chaplain to the Duke of Lauderdale. In 1683, (the year after the Duke's death,) he removed to St. Stephen's, Walbrook, London, where he continued two years, as Curate and Lecturer. In Sept., 1685, he was presented by the Dean and Chapter of Peterborough to the rectory of Peakirk, or Peaking, c. Glynton, Northamptonshire. About this time he married Dorothy, daughter of William Rutland, citizen of London, "a sensible, obliging, industrious wife," who survived him only seven days.

On July 21, 1687, he was made prebendary of Salisbury, his prebend being that called Major Pars Altaris. On Sep. 24, of the same year, he was made rector of St. Martin's, Salisbury, and Sep. 27, was

[b] "A passage out of the father's codicil to his will, signed before his son's admission to the University.

'*Item*, I give all my books to my eldest son, *Nathanael*, if he live, and be a Master of Arts, and a Minister. Provided, that, tho' Nathanael be Master of Arts, and a Minister, yet, if another be, he the said Nathanael shall give to any that shall be a minister, of his three brothers, either books to the value of £20, or £20 in money, to buy him books, at the choice of him who is to receive them or it.'"—Life, p. vii.

licensed to preach at Stratford-subter-Castrum[c], or Miden-Castle.

In 1690, he was deprived of all his preferments, for refusing to take the oaths to William and Mary. From this time to his death he appears to have been in low circumstances, supported by benefactions of the more wealthy of the non-jurors.

On Ascension Day, [June 3,] 1713, he was consecrated bishop[d], together with Jer. Collier, and Sam. Hawes, by Bp. Hickes, and the Scotch Bishops Campbell and Gadderar.

He died July 28, 1727, and was buried in the cemetery of the parish of St. Faith, on the north side of St. Paul's, London.

His wife, as stated above, survived him only seven days. He left two children, a son, William, and a daughter, Ann, wife of Anthony Cope, Esq.

The particulars which follow have been compiled chiefly from his 'Life' by Blackbourne, who seems to have known him intimately during his later years, and to have contemplated his character with singular love and reverence. They are usually given in the writer's own words. It would appear that Spinckes had been in the habit of keeping an account of such instances in his life as he considered peculiarly providential, extracts from which are given by Blackbourne, as "*Memoranda* under his own hand, or 'An account of remarkable passages, wherein the good providence of God has more signally shewn itself, towards me and mine, and for which I most heartily bless and praise His Holy Name.'" Some of these occurred

c "And I am told was permitted to reap the profits of this curacy, [£80 per ann.] till the year 1702."—Life, p. xvi.

d "Happy would it have been for the interests of any diocese, had he been legally appointed to it."—Noble, Biog. Hist. of England, vol. iii. p. 149.

at a very early period of his life, one when he was only six years old, "When a child, I fell from a bell-rope in Castor Church, and bruised my head very much, but I thank God I recovered well of it."

"At six years old I was run over by a horse, but had little hurt."

"At *Warmington*, when a boy, I very narrowly escaped shooting Robert Bond with an arrow, which I fear might have killed him, had it hit him."

On these notices Blackbourne remarks, that they 'may appear as *minutiæ* to narrow and undisciplined souls, but they discover an infancy under the reins of discretion, and the power of religion; for if these deliverances had not made a lasting impression on him in his childhood, they scarce would have been recollected when he arrived at man's estate.'

Several other instances are given in the Life. In 1682, he notices that he was in imminent danger in a carriage: in 1704, [Oct. 11,] in a mine: and adds, "Blessed be the name of God for such abundant goodness, and, Oh, that I may have a continual sense of it upon my mind. Amen." In 1706, [Oct. 13,] his house was providentially preserved from being burnt, upon this he writes, "Oh, that I may be duly sensible of the great goodness of God to me and mine herein, and truly thankful to Him for it. Amen."

The next notice shall be given in his own words, "Aug. 9, 1708, my son Robert having run away with a design no more to return home, was by the goodness of God to him struck with a sense of his folly and undutifulness, and resolved, like a true penitent, to confess his fault, and beg pardon for it, and to promise amendment for the future: which he did freely of himself the next morning: for neither his mother nor I had known any thing of his attempt. Blessed be Thy Name for this, O Lord God, and I

most humbly beseech Thee, to set home his convictions upon him, that a sense of them may remain upon him all his days."

On the 29th of the same month, there is a thankful remembrance of God's mercy to another son, William, who had fallen from a high window, and received but little hurt, "Blessed and for ever praised be the Name of God for so miraculous a deliverance, and, Oh, that we may be unfeignedly thankful to Him for it."

There are similar notices again, April 21, 1719, Feb. 14, 172⅔, Jan. 172⅔. The second of these, after he had undergone a severe surgical operation, which had proved successful. On this he adds, "For this Thy great and undeserved goodness I desire to bless Thy Name, O Lord, and to shew forth Thy praise. And I humbly beg that I may have grace to shew forth my unfeigned gratitude, by a truly Christian improvement of the addition made to my life, how long or short soever it may prove. This I beg through Jesus Christ our Lord and only Saviour. Amen."

The following notices of his character are given in Blackbourne's own words.

"He excelled in biblical learning, especially in cases of conscience. He read the originals of the Scriptures with ease and understanding. He was daily conversant with the Greek and Latin Fathers, and Councils. He thought it most unnatural to be 'a stranger unto his brethren, an alien unto his mother's children.' Ps. lxix. 8. . . . [e]He made a considerable

[e] He is stated to have been a proficient in the Greek, Saxon, and French languages, and to have made some progress in the Oriental. He translated into Greek, on behalf of the non-jurors, their proposals for union with the Eastern Church, but ceased to take any further part in the matter after the disputes which arose on the 'Usages,' in which he took the contrary side to Collier, and in his writings denied the *necessity* of the proposed changes in the Order for Holy Communion.—Lathbury's History of the Non-Jurors, p. 309, 310.

progress in arithmetic, geometry, and chronology; but these he only esteemed as helps subservient to his main design of understanding the Scriptures, 'that the man of God may be throughly furnished,' remarking that 'every man which is instructed unto the kingdom of heaven is like unto a man that is an householder, which bringeth forth of his treasure things new and old.' St. Matt. xiii. 52."

"In this interval [1704—1708] I find our author's circumstances were reduced to a low ebb, and yet he retained an habitual conviction upon his mind, that *It is more blessed to give than to receive.* If he had not large sums to cast into the treasury, yet he must throw in his mite, and, when he could not minister to the bodily *necessities of the saints*, he turned his bounty into another channel, and prosecuted a more extensive good, in forwarding the publication of many excellent books; such as Grabe's Septuagint, Newcourt's Reportorium [Historicum], Howel's Canons, Potter's Clemens Alexandrinus, Walker's Sufferings of the Clergy."

"When our author's talents and abilities for the public discharge of his ministry were superseded, or, at least, put under public discouragement, he retreated peaceably, he suffered patiently, 'he committed himself (and his cause) to Him that judgeth righteously.' 1 St. Pet. ii. 23. Moreover he thought his talents were not to be laid up in a napkin, he is still to be found amongst the most industrious of the labourers, he must yet give an account of his stewardship, with regard to the *depositum;* and the following catalogue of his works[f] will witness for him, that, having once put his hand to the plough, he did not look back."

[f] The catalogue of his works given by Blackbourne is reprinted in a note to his Life, in the General Dictionary, fol. London, 1734-41. It contains fourteen works, the fourteenth being this Manual. The title of

"He was remarkable for speaking as he thought, and for writing as he spoke; he purposely avoided all ornament and dress in his style .... he generally preached without the trouble of reducing his thoughts to writing."

"He had a habit of industry rivetted in him from the beginning, ... a hardy constitution."

"He delighted in those principles and courses which respected the universal good."

"He apprehended that health was the season for piety or devotion, and that active acceptable obedience was to be performed in the day of strength, and not in the night of disease or decay."

"As to temperance, he was abstemious to a degree, for I remember him in the evening of life to abstain from all meat and drink nourishing and strong; but at the same time he thought that a man might be intoxicated with imagination, pride, or revenge, &c."

"If our author had any tendency to intemperance it was in his study. This had been the companion of his youth, and the comfort of his age. When the taper of life began to turn dim, his regular custom was to spend fourteen or sixteen hours each day among his books, unless necessary affairs called him abroad. This indefatigable application, however, shortened life, and helped to pull down a structure which seemed to be reared for a much longer duration. His method was to come nigh no fire, having purposely covered his chimney with shelves of books."

which is thus given. 'The true Church of England man's Companion in the Closet, or a Complete Manual of Private Devotions; collected from the writings of Archbishop Laud, Bishop Andrewes, Bishop Ken, Dr. Hickes, Mr. Kettlewell, Mr. Spinckes, and other eminent divines of the Church of England, by the Rev. Mr. Sam. Downes, with a preface by the Rev. Mr. Spinckes. London, C. Rivington, 1721.' He also published three vols. of posthumous discourses of Hickes, also vols. v. and vi. of South's Sermons, and had made progress in a new translation of Dupin's Ecclesiastical History, besides many other unfinished works in MSS.

"When afflictions seized him, he was resigned, but not abject; he felt them without impatience, and retreated into the strong holds of religion to fortify himself against the feeble insults of the world. He looked up to his Redeemer, and knew that it was often a mark of merit to be vilely traduced by the unthinking many. 'Lord forgive them, for they know not what they do,' was his usual weapon of defence, when he and his friends were most causelessly taxed with popery, 'when the world laid to his charge things that he knew not.' Among the unprinted treatises which our author left behind him, there are, in bulk and number, against popery twice told more than upon all other religious subjects whatsoever. I recollect that I have heard in his company, and, I think, from his mouth, the destiny of Archbishop Laud and Dr. Heylin, that the one might print and the other preach what they pleased against popery, yet they were papists."

"Our author in his judgment was unalterably attached to the Church of England, in her Articles, Canons, Rubrics, and Homilies."

"He was a living instance that the bonds of religion may and can surpass the ties of flesh and blood."

"He never blamed the age he lived in, or suggested that good men had cause to repine, as if the rewards of the great and virtuous were assigned to less worthy persons, and he undoubtedly was one of the most contented, because he contracted his desires as to the things of life into the narrowest bounds."

"His patience under afflictions and losses of every kind was great, having gone through the trial and exercise of them for almost the space of forty years: so that I have in my own mind, no scruple, but that in him patience had her perfect work. His patience under bodily pains was surprising to me. I saw him soon

after he was cut for a fistula; his discourse was easy and unforced, a steady calm and composure sat on his brow." "I saw our author dying. He died as he lived, with such resignation and serenity, as reminds me of 'Thanks be to God, Who giveth us the victory, &c.'"

"His meekness was such, that, should we form a judgment from his carriage, it would be this, that he never met with a provocation. I knew him intimately for about eleven years, and under several severe trials of his temper, but I never saw him angry. I remember a conversation, in which Dr. Burnet was the subject, where the tide ran high against the Bishop, but our author, though he had been before the shearer, opened not his mouth; when he was importuned to speak his sentiments he delivered himself with such authoritative sweetness and candour, that, all things considered, I think I never heard such amiable words proceed out of any man's mouth, and to this effect: Sir, the world says I was injured by Bishop Burnet, another man therefore may say that of him with truth and decency, which I cannot speak without the suspicion of resentment."

"'That they may shew how true [or, upright] the Lord my strength is, and that there is no unrighteousness in Him,' was frequently in his mouth and in his heart. This was the pattern of his justice and integrity to other men. . . . I shall transcribe here part of a letter of Mrs. Martha Bennet of Holbeach, Lincoln, the only surviving of all his father's children: 'Among many instances of his exact justice, I recollect this. My father having, by his will, bequeathed to me £400, and charged an estate with the payment of it, which, as it afterwards appeared, could not be done according to the strict rules of law,—My brother, because he thought it my father's intention that such sums should be paid out of the estate, not only paid me

the £400, but all interest from the time it became due to the time of payment, and I make no question but he did the same to three more brothers, who were all alive many years after, although, as above hinted, he needed not to have done so, the estate being vested in him as heir at law, in such manner as entirely hindered the operation of my father's will.' I have seen accounts, which contain full evidence that all his brothers met with the same usage at his hand."

"Devotion, or prayer, appeared to be a province in which his great strength lay, as if the blessing of the primogeniture were entailed upon this duty, 'The beginning of strength, the excellency of dignity, and the excellency of power.' If the spirit of grace and supplications was poured forth upon any in these later days, I see no cause why it should not be ascribed to our author. I believe no man living makes a nearer approach to the strict literal observance of that direction, 'Pray without ceasing,' than he did. I had frequent opportunities of receiving information as to this fact."

"He had a singular easiness in conversation, and presence of mind; but, whenever there was a full pause in the conference, he habitually retreated to his beloved exercise of mental prayer."

"Our author was charitable in every sense and in every degree. He cast his bread upon the waters. He went about doing good to the bodies and to the souls of men. He relieved the necessitous, he instructed the ignorant, he extended his bounty to those who were with him, and those who were against him, without limitation, even returning good for evil. He literally fulfilled the precept, St. Matt. vi. 3, 'When thou doest alms, let not thy left hand know what thy right hand doeth,' for he received with his left hand, and distributed with his right, and

out of his own substance gave away more than he was entrusted with[g], till the barrel of meal wasted and the cruse of oil failed; and even then, by his own diligence, by his wife's industry, and the liberality of a few friends[h], who guessed at his circumstances, he lived to his own content, in a respectable manner in the opinion of the world, and was still, to the last, enabled to put in practice that direction, 'Freely ye have received, freely give.' I am sensible that these things are contrary to the common maxims of life, and to the dictates of flesh and blood, nay some may say, that all this while he forgot his own children and his father's house; however, by the marvellous providence of God, his posterity as to temporal riches are in a flourishing condition, by many degrees above what he could have treasured up for them, had he improved and reaped the advantage of his education, and had he been the greatest worldling. There is still an acknowledgment indispensably due to the memory of the author on this subject, and that is, amidst this tide of his liberality, he was profuse to those he took to be of the household of faith."

"'The zeal of Thine house hath eaten me up, and the reproaches of them that reproached Thee are fallen upon me,' was the subject of his frequent meditation. In all passive virtue he was firm and calm and immoveable, but in the duties which required action, he was cheerful and vigorous and zealous, especially in the ministrations of his sacerdotal office. His graceful personage and agreeable manner easily

g Note to Life in Chalmers' Biog. Dict. 1816. "In Oct. 1716, he was taken into the custody of a messenger. It appears from his papers that, as treasurer, he managed the remittances to the non-juring clergy, and 'tis said he has lately paid Mr. Howell 500*l.* Evening General Post, Oct. 6, 1716."

h Nelson, who was his particular friend, left him 100*l.* by will.

gained him attention, approbation, and reverence, i the common offices of life; but, when he waited a the altar, earnestness and zeal displayed themselve lustre and unction triumphed in every ecstatic an yet composed feature."

The following notice of him appeared in the *Hist rical Register* for 1727 (the year of his death).

July 28. "Died, the Very Reverend Mr. Nathana Spinckes, in an advanced age, being entered upon h 74th year. He was low of stature, venerable of a pect, and exalted in character. He had no wealt few enemies, many friends. He was orthodox in h faith, his enemies being judges. He had uncommo learning, and superior judgment; and his exemplar life was concluded with a happy death. His patienc was great; his self-denial greater; his charity sti greater; though his temper seemed his cardinal vi tue, (a happy conjunction of conscience [constitutio and grace,) having never been observed to fail him i a stage of thirty-nine years."

The following inscription was set on his tomb:

DEPOSITUM
VIRI PLANE VENERANDI
NATHANAELIS SPINCKES A.M.
ORTU NORTHAMPTONIENSIS
ACADEMIA CANTABRIGIENSIS
ECCLESIÆ ANGLICANÆ PR DIGNISSIMI
AMICIS PATRIÆ ERUDITO ORBI
XXVIII JUL. MDCCXXVII.
ABREPTI
ERAT ILLE INGENIO MITI
VULTU PLACIDISSIMO
REM CHRISTIANAM
SCRIPTIS TUEBATUR LUCULENTIS
LUCULENTIORI ORNABAT EXEMPLO
CREDERES ANTIQUORUM PATRUM
ET MORES ET DOCTRINAM
IN NOSTRUM THEOLOGUM
NUPERO QUASI MIRACULO
TRANSFUSOS
MORITUR
ANNO ÆTATIS SEPTUAGESIMO QUARTO
INIQUA FORTUNA NON DIUTURNIOR
SED MAJOR
PROXIMAM HUIC TERRAM OBTINET
DOROTHEA CONJUNX DILECTISSIMA
QUÆ DIE A MARITI INTERITU SEPTIMO
OCIAM ANIMAM EFFLAVIT.

TO THE

CHRISTIAN READER.

PRAYER to GOD for His blessings, together with aises and thanksgivings for mercies received, being e matter of the following Manual, I shall need to y the less for recommending it to the approbation id use of all pious and well-disposed Christians.

There is none who hath any sense of his duty to lmighty God, but must needs own, that this is a rincipal branch of it. Even nature itself would ictate, that we should all most humbly make our ipplications for the forgiveness of our sins, and for btaining the good things we stand in need of; and, gain on the other hand, that it is most highly disgenuous and unworthy, for those to whom multitudes f inestimable blessings have been vouchsafed, not to ake their hearty return of unfeigned thanks for them. nd indeed such indispensable obligations we are all nder, thus to pay our devotions continually to Alighty God, that they have ever been held a necessary nd essential part of religion, whether among heathens, ews, or Christians[a].

Even among the first of them are not wanting inances of such, as, though guided by the dim light of ature, would not undertake any business of imporance, without first imploring[b] the Divine favour and

[a] Origen, περὶ εὐχῆς, c. 13.

[b] Arati. Φαινομ. v. 1.

"Bene ac sapienter Majores instituerunt, ut rerum agendarum, ita cendi initium a precationibus capere; quod nihil rite, nihilque prodenter homines sine Deorum immortalium ope, consilio, honore, ispicarentur."—C. Plin. Sec. Panegyr. Arrian. Epictet. l. 3. c. 21.

assistance; as not daring to promise themse
cess in those attempts for which they were
fied from on high. They were too sensible
own infirmities to imagine that that should p
their hands to which the Almighty did n
scend to give His blessing: and for this ca
had their temples and their priests, and offe
sacrifices, and made their requests and vo
if their God would be invited by any of the
to hearken to and bless them.

And Porphyry affirms in particular of t
tians[c], that their custom was to praise
several times a day; at morning and evening
and towards the going down of the sun.
were they not to be found faulty in this case.

Besides whom, the Jews having had G
sence with them, and His glory manifested t
a peculiar manner, beyond what the rest of
had known, it would have been a most noto
vocation, if they had forborne to worship Hi
ually: especially considering what plain and
directions were given them for the constant
ance of their duty, in this as well as other
They had the examples of Abraham[d], Isaac
Moses[g], Joshua[h], and others[i]: who were
seek the Lord with all their heart[k], to seek
and His strength[l], yea, even to seek His fa
ually[m]; had great blessings and deliverances
them, upon their serious application to God f
and at other times have been reproved for n

c De Abstinentia, l. 4. sec. 8. d Gen. xx. 17. e
f Gen. xxxii. 9, &c. g Exod. xxxii.
h Josh. vii. 6, &c. i Gen. xxiv. 12; Judges xiii. 8
1 Sam. i. 10, &c.; 2 Sam. vii. 17, &c.; 1 Kings viii. 22; xvi
k Deut. iv. 29, &c.; xii. 5, 6. l 1 Chron. xvi. 11.
m Psalm xxxiv. 10; xliv. 20, 21; l. 15; cii. 17; cxvi.
18, 19; Jeremiah xxxiii. 3.

upon Him as they ought to have done[o]. And such impressions were thereby made upon them, that they are related to have been at their devotions three times a day. Buxtorf tell us, that they had three stated times of prayer, in the evening, in the morning, and the night-season[p]; adding moreover, that they say, these had their original from the three great patriarchs; the morning prayer having been instituted by Abraham, that of the evening by Isaac, and that in the night-season by Jacob. But this much we are sure of, that the royal Psalmist testifies this to have been his practice (and which therefore was not improbably the practice of others too): "As for me, I will call upon God, and the Lord shall save me: evening, morning, and at noon, will I pray and cry aloud, and He shall hear my voice[q]." So Daniel kneeled upon his knees three times a day, and prayed, and gave thanks before his God[r]. Such were the instances of devotion, recorded and transmitted to us from those times. And, besides their private devotions at home, and what sacrifices they offered at the temple by God's own appointment, they had also their synagogues (it is sufficiently known), where they met to offer up their solemn devotions, and to hear the law and the prophets read and expounded to them. Bertram[s] teaches, that these synagogues answered exactly to the ecclesiastical assemblies of the Levites and Prophets, that were first instituted without Jerusalem, by Joshua and Samuel. Sigonius[t] conceives, that they were first built in the time of the captivity, when the Jews had no temple to resort to; but this seems not well to agree to what the Psalmist says[u], "They have burnt up all the synagogues of God in the land;" nor with

[o] Isaiah xliii. 22.
[p] Synag. Jud. c. 10. p. 219.
[q] Psal. lv. 17, 18.
[r] Dan. vi. 10, 11.
[s] De Rep. Heb. c. 18. p. 131.
[t] De Rep. Heb. l. 2. c. 8.
[u] Psalm lxxiv. 8.

what is related[x], that from ancient times, or the primitive generations, Moses hath them that preach him in every city, being read in the synagogues every sabbath day: for according to these words, they seem not only to have had synagogues in every city, but more anciently too, than only from the captivity. And, besides those in the rest of their cities throughout Palestine, Sigonius, but now named, testifies, that it is recorded, in the commentaries of the Hebrews, that in Jerusalem alone there were four hundred synagogues: which shews the great zeal and concern that people then had for the worship of God.

And since the publication of our religion, not only the disciples of our Saviour, but our Lord Himself, the blessed Author of it, was singularly observant of this duty: who not only rose up a great while before day to pray[y], but withdrew, and prayed once at least, a whole night together[z], falling upon His face and praying[a], praying three times, and saying the same words[b]; and in His agony prayed more earnestly, till in His great zeal He fell into a sweat, and that no common sweat, but such as became like drops of blood falling down to the ground[c]: and not only left His own example for His followers to imitate, but over and over required them to pray[d]; to pray and not to faint[e]; to take heed, watch and pray[f]; to watch and pray always[g]; to ask, and seek, and knock[h]; and besides, gave them a set form of prayer, to be used by them in their addresses to Almighty God. And, ever since, His church has held itself bound, both to return to Him their most humble thanks and praises for our redemption by Him, and all the inestimable blessings we partake of through Him, and to offer up

x Acts xv. 21. y Mark i. 35. z Luke vi. 12. a Matt. xxvi. 39.
b Ver. 44. c Luke xxii. 44. d Matt. vi. 6. e Luke xviii. 1.
f Mark xiii. 33. g Luke xxi. 36. h Ibid. xi. 9.

their constant prayers and supplications for the good things they stood in need of: and this from day to day[i], and in the Apostle's expression, without ceasing[k]. And how can any, who profess themselves Christians, think to excuse themselves, if they follow not such glorious examples, as opportunities offer themselves?

In the first place, we should all get ourselves so warmed with a zeal for God's glory, and our own and others' welfare, and into such a serious posture and disposition for devotion, as that we may readily betake ourselves thereto upon all occasions; that if we labour under temptations, or be encompassed with griefs and sorrows, or be exposed to fears and dangers, or have unhappily fallen into any sin, or upon any other emergency, we may presently make our application to our mighty Saviour and Deliverer; and on the other hand, when we have been made partakers of any singular blessings, we may joyfully return Him our most hearty praise and thanksgivings. Consonantly to this sense, it is said of the righteous, i. e. the good and charitable man, that he is ever merciful, and lendeth[l]; because he is always inclined to it, whenever he has ability, and meets with a fit opportunity, and a proper object of his kindness. So should we all be always in a preparation for this most necessary duty, that, upon every proper occasion for it, we may not be backward in pouring forth our souls to the God of our salvation. We must continually remember ourselves, as under His good Providence, and fly to Him for shelter and assistance in all our straights and dangers, and for a supply of the good things He sees to be necessary for us. Clemens Alexandrinus affirms, that if some appoint certain determinate hours of prayer, the third for instance, the sixth, and the ninth, the knowing

[i] Acts ii. 46. [k] 1 Thes. v. 17. [l] Psalm xxxvii. 26.

man, that is, the good Christian, the person of attainment in religion and virtue, prays all his life long, hastening to be present with God by prayer[m]. And this perhaps might be our Saviour's intent in St. Luke[n], where He directs to pray at every season: which phrase considered with respect to the context, may yet possibly mean, upon every appearance of danger: for thus must the pious Christian be disposed to sue to God at all times, by shewing himself ready to do it, whenever he sees a suitable opportunity, and a proper occasion for his prayers, following the direction of St. Paul[o]: "Be careful for nothing; but in every thing, by prayers and supplications, with thanksgiving, let your request be made known unto God." And again, Pray always[p], or upon every occasion at every season, with all prayer and supplication in the spirit, and watching thereunto with all perseverance. Agreeably hereto, amongst the fragments of the answers ascribed to St. Polycarp, by Feuardentius[q] we read, "the Apostle St. Paul says, I die daily; whereas it is impossible, that a man should every day die a death, by which this life is ended at once; but, because he was continually prepared to lay down his life for the Gospel, in this sense he professed himself to die daily." And thus must we all be sure to pray always, by having got our hearts into such a serious and devout disposition, as that we may be fit to make our supplications to Almighty God upon every incitement to it, in all conditions, and at all hours and seasons, when matters and circumstances call for it.

In the second place, such a disposition of mind as this, will put us upon frequent ejaculations, and earnest addresses, to God, upon all accidents; that when

m Strom. l. 7. c. 7. p. 854. n Luke xxi. 36. o Phil. iv. 6.
p Eph. vi. 18. q Ad calcem Irenæi, l. 3. c. 3.

we cannot be at liberty to sequester ourselves from our worldly affairs, we nevertheless intermix such holy petitions to heaven with them, as the circumstances of time, and place, and business, will admit of. A very little recollection will enable the devout petitioner to send up his soul in pious thoughts and supplications, when possibly he has not a minute wholly at his command from such avocations as are not to be avoided: and a right temper of mind for prayer will make him very careful, not to let slip any such little convenience for it. Though he cannot always allow himself to set apart a space for longer and more deliberate prayers, he cannot fail of such intermissions in his usual employment, whatever it be, as may suffice for the darting up some good wishes, and some very fervent, though brief requests to the throne of grace; and may so sanctify his worldly business, by the intermixture of ejaculatory supplications, as may testify his continual sense of God's sovereignty over him, His goodness to him, and the great need he stands in of His mercy. Be his occasions ever so urgent, they cannot prevent his finding out some moments, wherein to utter now-and-anon a pious request for a blessing upon what he is about, for pardon of his sins, the assistance of the Holy Spirit, or other good things, either for himself or others. If we be not wanting to ourselves, we may be persuaded, as Clemens Alexandrinus speaks[r], "that God is always with us; may praise Him, when at the plough; and sing hymns to Him, whilst under sail:" and may at every turn breathe forth some devout and holy requests to God for what we want, a return of praise and thanksgivings for what we have received, or a penitential sigh or petition upon reflection of our sins. Whilst we are at study, at work, at

[r] Strom. l. 7. c. 7. p. 851.

our meals, or lying down, or rising up, or going forth, or returning home, are buying or selling, or otherwise taking care, either of ourselves or others, wherever we be, or however employed, it will be no impediment to any of our concerns, will obstruct none of our designs, will take us off from no business, nor will cost us any pains, to lift up our eyes and our hearts to God, and to beg of Him, that He will be graciously pleased to relieve us in all difficulties, and to bless ourselves, together with whatsoever belongs to us. It will be no interruption to our endeavours, for any of us to cry "The Lord be merciful to me a sinner," upon a thought of his own unworthiness; "The Lord bless and prosper me," when engaged in any important design; "The Lord save me," when in any fear or danger; "The Lord deliver me," when under any calamity; "The Lord strengthen and assist me," when assaulted with a temptation; "The Lord be praised," for any mercies received; "The Lord give me patience," when under any crosses or disappointments; "The Lord direct me," when in any difficulty; "The Lord extricate me," when fears and sorrows, grief and anguish, snares and mischief, have taken hold of him. This is to pray, as Tertullian expresses it[s], "without a train or retinue of words;" and yet is an address well pleasing to God: and these and the like are so many several occasions for the seriously disposed Christian to have his soul mount up towards Heaven in some such holy reflections and desires, as these I have instanced in; which, as they are no way troublesome and uneasy, because they are the genuine effect of a truly pious temper of mind, so do they tend very much to animate and enliven our endeavours, and to make them the more successful; and are that sort of prayers, in which we

[s] De Orat. c. i.

may be, above all others, most incessant: or, if these applications be somewhat longer than here specified, yet, if made in proper vacancies, and when other engagements give way for them, I can see no manner of objection against them.

Nor is this only a sacrifice highly acceptable to Almighty God, but likewise such as, if duly attended to, would prove singularly useful and beneficial to ourselves; inasmuch as, did we but upon all occasions thus apply to God for His protection and help; had we but some good ejaculations in our mouths, as soon as we wake in the morning, and again, when we arise out of our beds; and at night, when we first lie down, and again, when we compose ourselves to sleep; and throughout the day, did we dart up some request to God upon every emergency; and when we observe nothing else to excite us to it, did we but follow Bishop Taylor's advice[t], and in few words call upon God whenever we hear the clock strike, or as much oftener as we please; besides that this would be a very proper method for obtaining God's blessing upon ourselves, and whatsoever belongs to us, I can moreover assure any one, it would be found extremely advantageous, both for encouraging us, in a continual dependance upon God, and so far easing us, in a great measure, of the cares and troubles, crosses and vexations of this life, and farther, for reminding us of God's omnipresence, to whom we thus address ourselves; and hence for spurring us on to the performance of our duty in general, by engaging us to behave ourselves continually as in His sight.

Yet are not these sufficient of themselves to answer our obligations to the duty I am here recommending; but, in the third place, besides these frequent ejaculatory addresses to our good and gracious God, we must

[t] Holy Living, ch. 1. § 1. n. 19.

be sure to have also our fixed and stated times of prayer. And the truth is, our most proper method of worshipping God is in our set and more solemn devotions, when we retire from the world, and come into God's more immediate presence, to pour out our complaints before Him, and to shew Him of our trouble, to declare our wants, confess our sins, implore His pardon and forgiveness, and the assistance of His Holy Spirit to overcome them; to praise Him for His goodness, and to intercede also for others besides ourselves. Thus we are continually to "make prayers, supplications, intercessions, and giving thanks for all men;" for ourselves, and all that need our prayers, whereby to recommend us and them to the divine beneficence, and, by a sacred intercourse with Heaven, to bring down most inestimable blessings upon us. And here it is to be observed, that,

1. We are every day thus to approach the throne of Grace, as the Christians did in St. Cyprian's time; of whom he professes, that they would not fail to offer up their requests to Almighty God, that His grace and good Spirit might be conferred upon them [u]. "We beg," says he, "that we who are sanctified by baptism, may persevere as we have begun; this we daily pray for, for we have need of daily sanctification." And again [x], "We exhort with all the earnestness we can, that we never cease to join together with all the people in fastings, watchings, and prayers. Let us diligently persist in our daily groans, and often repeated solicitations; for these are our heavenly armour, which enables us to stand and persevere courageously; these are our spiritual defence, and the divine weapons which protect us. Let us therefore be mindful of each other, let us agree together, and be of one heart, and let us always pray for one another."

[u] De Orat. Dom. c. 7. [x] Ep. 60. c. 4.

And again[y], "We have need of continual prayer and supplication, that we fall not short of the heavenly kingdom." Thus spake that famous Bishop and Martyr. As also St. Austin, speaking of our Lord's command, "to pray always, and not to faint," and the Apostles requiring to "pray without ceasing," affirms[z], "that these injunctions are most safely understood to mean, that no day should pass without its certain time of prayer." And the same advice that is here given by these great men to their contemporaries, give me leave to recommend here, to the well-disposed Christian reader; that he certainly take care to allot some part of each day, for performance of so necessary and so weighty a duty: a duty that is to be diligently attended to, and with all the seriousness, and composure of mind that may be; and for which we ought therefore to have certain determinate times, wherein to withdraw from our secular employments, that we may be wholly at liberty to plead with our God, and importunately solicit His favour; which unless we do every day, the intervals and chasms betwixt our devotions will be so large, that they can no longer be said to be, as the Apostle requires they should be, "without ceasing[a]." How much of each day is to be set apart by every one for this purpose, cannot be determined by any general rule, because of the great variety of persons, circumstances, and manner of living; their health, their occupations, the difficulties they have to struggle with, and the time that is taken up by them; some having far more leisure at their command than others, and the very same person not finding himself always in the same disposition for prayer, nor having always the same occasion, nor the same opportunities for it. However, so much of our time we ought to separate from common use, as that the duty may be

[y] De Orat. Dom. c. 8. [z] De Hæres. c. 57. [a] 1 Thess. v. 17.

performed at least twice every day. Those whose occasions will permit them, may do it oftener: but every one should be sure to do it thus often.

This, I think, may more than probably be inferred from those sacrifices, which were offered under the law; which, being repeated twice every day, were therefore called the continual burnt-offering[b]: "Now this is that which thou shalt offer upon the altar; two lambs of the first year, day-by-day continually; the one lamb thou shalt offer in the morning, and the other lamb thou shalt offer in the even:" and "this shall be your continual burnt-offering." For so it follows in verse 42. Now I cannot see, how our services can in like manner be said to be continual, if we be not at least as constant in them, as the Jews were in their oblations. And perhaps one reason why it is not more particularly decided in the New Testament, how often in a day God expects this duty from us, might be, because these sacrifices being special types of our Saviour, and His worship, might seem sufficient to inform us, that nothing less than this will be accepted under the Gospel. But whether this be so or not, it is certain, their attendance both at the temple and synagogue, will shamefully reproach us, if we endeavour not to answer it in the frequency of our Christian sacrifices, the "calves of our lips."

Besides, reason itself could dictate, that since we every day stand in need of God's favour and loving-kindness, He may justly expect that we should every day thus apply ourselves to Him for it: we should not dare to enter upon the business of the day without having first implored His blessing upon what we take in hand; nor should at night compose ourselves to sleep, till we have again recommended ourselves to His protection; beseeching Him, of His infinite good-

[b] Exodus xxix. 38, 39, 42.

ness, to preserve us from the many dangers whereto we lie exposed. Neither can we hope, by any contrivance we can possibly pitch upon, to secure ourselves from evils and misfortunes, or proceed in our employments, better than if we continually both begin and end the day with our devotions.

And if we but a little consult the writings of some of the ancient Christians, we shall find that they from time to time, recommend the same practice to us.

Clemens Alexandrinus mentions it as the use in his days, "to pray and read, and do good in the morning, and to give thanks again in the evening for mercies received[c]."

The constitutions, called Apostolical, order, that the Bishops command and exhort the people to be constantly at church every day, morning and evening, and not at all to fail; but to come duly together, and not maim and dismember Christ's body by their absence[d].

Tertullian speaks of praying "always," and "every where, and at any time;" but especially advises to observe those three times of prayer used by Daniel, by the Jews in our Saviour's time, and by the Christians afterwards; calling them by the name of "the apostolic hours[e]."

Origen undertakes to shew from some expressions and examples in Scripture, that prayers ought to be made not less than three times every day[f].

St. Jerome professes, there are three times in which our knees are to be bowed to God, which the ecclesiastical tradition interprets to be at the third hour, the sixth, and the ninth; the third, when the Holy Ghost descended upon the disciples; the sixth, when Peter went to the top of the house to pray;

[c] Strom. l. 2. c. 9. [d] L. 2. c. 59. [e] De Jejun. c. 10.
[f] Περὶ εὐχῆς, c. 12.

and the ninth, when both Peter and John went up together into the temple[g].

St. Chrysostom intimates it to have been the practice of his time, to go to church, and pray, at the three usual hours; and exhorts such as happen to be unavoidably detained from such assemblies, to pray to God in other places[h].

St. Cyprian[i] conceives these three hours to contain in them a mystical representation of the Trinity; and says, the worshippers of God "having long since spiritually determined these hours, were very observant of the appointed and stated hours of prayer." But, not content herewith, he subjoins, "But we, most beloved brethren, have our seasons for prayer increased beyond the hours which were observed of old. For we must pray in the morning, that the resurrection of our Lord may be celebrated by an early supplication; and when the sun sets, and the day draws to a conclusion, we must necessarily pray again." So that this father, if I understand him aright, requires no less than five returns of this duty every day, as others, you see, did three, and others two. And indeed thus to prostrate ourselves before God, at least twice a day, is as little as can possibly be expected from those who truly desire to approve themselves to Him.

2. But then as the Jews were every sabbath to add their "continual burnt-offerings," two lambs, and two tenth-deals of fine flour mingled with oil[k], together with the drink-offering thereof; so should we Christians, on the Lord's day, and other holidays, assemble to solicit God by a peculiar attendance upon Him. We must not abstain from our ordinary labour and employments, that we may spend the day in idleness,

g In Dan. vi. 10. h De Anna. Orat. 5. i De Orat. Dom. c. 22.
k Numbers xxviii. 9, 10.

or excess, or any kind of wickedness; but that we may have leisure to wait on our God, to serve and worship Him, according to His own appointment. Neither may we content ourselves with our private domestic devotions, when we have the convenience of the more public assemblies; but we must be like the Christians in Justin Martyr's days, of whom he relates, "That on the day called Sunday, all that dwelt, whether in the cities or the countries, met together, at the place appointed; and there had the discourses of the Apostles, or the writings of the Prophets read to them as the time would permit. Then the reader ceasing, the President, or Bishop, began to warn and exhort them to practise what had been read; after which exhortation they all with one consent arose, and offered up their prayers, and so proceeded to the holy Eucharist[l]." Which was not then administered, as it is now in abundantly too many places, but three or four times in a year, but every day that they had these public congregations. These devout Christians did not keep from church, as if they thought they could serve God as well by themselves at home: but, besides their own private devotions, they held themselves obliged to be present at the solemn assemblies; and not only to hear a sermon, but that, together with this, they might have an opportunity of praying to God, and receiving the Sacrament; of which they were so earnestly desirous, that when the Emperor Trajan prohibited their meeting to this purpose, they were not, however, discouraged, but would come together early in the morning, even before it was day, as both the younger Pliny[m], and after him Tertullian[n], testify, to name no more. They knew that God had required them to be earnest solicitors to Him for His favour and loving-kindness; and accordingly they

[l] Apol. i. c. 67. [m] L. 10. Ep. 97. [n] Ap. c. 2.

would be sure, as at other times, more especially on His own day, to accost Him with their petitions; and so must we too; we must be peculiarly observant of these select times of devotion, before we can look upon ourselves to have been rightly exercised in the duty of prayer. Nor is this all, but further,

3. In such places, where God is pleased to vouchsafe us other opportunities for public prayer and thanksgiving, we may justly conclude, that He looks we should by no means slight or neglect them. It is said of the apostles of our Lord, after Himself was taken from amongst them, that they worshipped Him, and returned to Jerusalem with great joy; and they were "continually," or "always, in the temple, praising and blessing God[o]." As much as to say, at all those seasons when the Jews were wont to repair thither for this purpose. In like manner said our Saviour of Himself[p]: "I have ever taught in the synagogue, and in the temple whither the Jews always resort;" meaning, at all their set times of prayer. And so the apostle to the Hebrews[q] testifies of the Jewish priests, that they "went always into the tabernacle, accomplishing the service of God," i. e. at all the solemn times appointed them. And I cannot apprehend, how can we be said to pray always, or incessantly, if we needlessly absent ourselves from this duty; and, besides the addresses made to God at home, do not take all opportunities we reasonably can, of attending upon Him in the public congregations. Wheresoever God grants peculiar advantages of serving and honouring Him, we ought to believe that He looks for an answerable improvement of them; and that those, who enjoy them, should do somewhat more than others who partake not of the like happiness. At least, I am sure that to be very punc-

o Luke xxiv. 53. p John xviii. 20. q Heb. ix. 6.

tually observant of our times of public worship, would be a singular means of entitling us to God's favour, and bringing down His blessings upon us. "Where two or three are gathered together in My name," says our Saviour[r], "there am I in the midst of them." Hereby informing us, that Almighty God, who is ever ready to hear the single prayers of devout and holy souls, is more especially attentive to such as come from a whole body of supplicants. And accordingly these petitions the ancient Christians believed so highly prevalent, that they needed not doubt of His favour and blessing, when they came thus to beleaguer heaven with the united force of a whole congregation. "Coimus in cœtum et congregationem," says Tertullian[s]; "We assemble and meet together, that, approaching God, as it were by troops, we may the more powerfully sue to Him for His favour; this being a sort of violence, that is very pleasing and acceptable to Him." In like manner St. Cyprian[t] teaches, "Quicquid petitur a cunctis, Deum pacis pacificis exhibere;" that the God of peace will deny nothing to the peacemakers, &c., provided it be asked by all in a general assembly. And again[u], "If two agreeing together can do so much, what might an agreement betwixt all produce? If all the brethren had united in that peace, which our Lord had given, they had before this obtained of the mercy of God, that which they had asked, and had not been so long tossed about with the hazard of their safety and faith. For "many, even the least," says St. Ambrose[x], when "gathered together with one consent, are made great; and it is impossible, that the prayers of many should not succeed." As Origen[y] also, discoursing of the place of prayer, con-

[r] Matt. xviii. 20. [s] Apol. c. 39. [t] Ep. 60. c. 1. [u] Ep. 11. c. 3.
[x] In Rom. c. xv. v. 31. [in App. Ed. Ben.] [y] Περὶ εὐχῆς, c. 11.

ceives, that "when men rightly assemble themselves, there is a double congregation of petitioners," namely the persons thus met together, and their angels, whom we suppose to attend such assemblies, and to back and press their supplications. But in this all agree, that if we can hope to please God, and procure His blessing, when we pray to Him more privately, much rather may we, when we duly join with the congregation. And before all these St. Ignatius[z] argues thus: "If the prayer of one or two be of such efficacy, how much more that of the bishop, and whole clergy?"

And no wonder if these kind of addresses be singularly acceptable to Almighty God[a], since they are for His honour, and our own advantage; for herein we worship Him as members of His Church, and ordinarily our devotions are warmer, and more lively, than when we are alone; we, in a more remarkable manner, maintain that communion of Saints, whereof we make profession in our Creed; we follow our Saviour's direction, who has taught us to pray, not "My Father," but "Our Father, which art in heaven;" and the practice of His Apostles, who "all continued with one accord in prayer and supplication[b]," and on the day of Pentecost, "were all with one accord in one place[c]," and of many of the disciples, who "were gathered together praying[d]," when St. Peter, being miraculously released out of prison, came and acquainted them with the wonderful manner of his deliverance: we have the holy angels present with us, according to St. Paul[e]; "For this cause ought the woman to have power on her head," or perhaps to have a veil on her head, in token of her husband's power over her, because of the angels;

[z] Ep. ad Eph. c. 5. [a] See Bp. Patrick on Prayer, part 2.
[b] Acts i. 14. [c] Ib. ii. 1. [d] Ib. xii. 12. [e] 1 Cor. xi. 10.

the holy angels being then believed to be present with us, either as "ministering spirits," sent forth for the good of such as are there assembled, or else as members of the Church triumphant, stooping to bear a part with us in these solemnities: and lastly, hereby we do our parts towards maintaining a sense of God in the world, letting our light shine before men, and reminding both ourselves and others of His power and sovereignty, and the duty we all owe to Him.

Whereas on the contrary, the neglecting thus to assemble ourselves, is not only a disrespect to those that do it, and a slighting the authority of the Church, which directs it; but it is a heinous offence to Almighty God, and a great dishonour to our most holy religion, whose credit and reputation cannot be upheld in the world, without a visible profession of it. Persons may be very serious and devout alone, and may obtain many blessings from God, according to those words of our Saviour: "When thou prayest, thou shalt not be like the hypocrites; for they love to pray standing in the synagogues[f], and in the corner of the streets, that they may be seen of men. But when thou prayest, enter into thy closet, and, when thou hast shut the door, pray to thy Father which is in secret, and thy Father which seeth in secret shall reward thee openly[g]." We may, I say, per-

[f] Ἐν ταῖς συναγωγαῖς, "in the Synagogues," seems not to be meant here of the proper places for religious worship: for what hurt could it be to pray to God in buildings erected purely for the service of God, as the Jewish Synagogues were? But rather I take it to import, as Dr. Hammond does, any place of public concourse, any meeting, either civil for judicature, and so may be properly termed *Consistory*, or for trading and other ordinary affairs, as it seems most naturally to mean in this place; unless we would interpret it as Lucas Brugensis does, (in v. 2) of the *Areæ*, that were before the door of the Synagogues, and the assemblies of the people there.

[g] Matt. vi. 5, 6.

form an acceptable service to God, and obtain many blessings from Him, by worshipping Him in private, when we have not an opportunity of doing it more solemnly. But yet it must be owned, that these devotions are faulty, whensoever they stand in competition with, and are an hindrance to, such as should have been more public. And if the requests we thus make to God are not answered, possibly one reason of it may be, that either we are not duly conversant in them, or at least, that we choose rather to make them by ourselves, than with the joint concurrence of the whole congregation. "Always," says Maimonides, as I find him cited by Mr. Thorndike[h], "Always let a man go morning and evening to the synagogue; for his prayer is not heard always, but in the synagogues; and he who dwelleth in a city where there is a synagogue, and prayeth not there with the congregation, this is he that is called a bad neighbour." "And well may he be called a bad neighbour," says this great man, "that will not lend his neighbour's prayers the strength of his own; but himself findeth the fruit of his own bad neighbourhood, when his own prayers want the assistance of his neighbour's. The Church is one in faith, and one in love; to this purpose, that all that hold the unity of it may find the strength of the whole in the effect of their own prayers. This is that one shoulder, and that one lip, of the prophet Zephaniah; one shoulder to crowd into God's service, and one lip to praise Him with. This is that one mountain of God in the prophet Isaiah, unto which he foretelleth that "all nations should flow." And thus we are all to approve ourselves to God, by a constant attendance at the house of prayer, according as we meet with suitable opportunity for it.

One thing more I have also to recommend to the

[h] Of Religious Assemblies, c. vi. § 8.

devout Christian; and that is, that he be urgent and unwearied in his petitions, and do not give over, but repeat them from time to time, till our good and gracious God condescends to give a favourable answer; he must not suffer his heart to faint, but must continue "instant in prayer[i]," endeavouring by this restless importunity to prevail for those good things, which were not to be had upon easier terms. He must labour to work in himself such a sense of God's infinite goodness, that he may not be discouraged, though he wait some time to get his request granted; and, for his support herein, he may remember that the most absolute and most comfortable promises of being heard, are made to the importunate suitors; so that howsoever others do obtain mercies, these may be sure not to go without them; as is sufficiently intimated in the parable of the distressed widow, who, taking no denial, persisted in her intreaties, until the unjust judge, wearied with her complaints, resolved, though not for her sake, or for the justice of her cause, yet out of pity to himself, to do her right, that she might no longer remain a trouble to him[k]. Or, if this parable be not enough of itself, to engage us all "to pray, and not to faint," our blessed Saviour, in His sermon on the mount, gives us the greatest assurance of being heard, if we do not forbear to reiterate and press our supplication[l]; "Ask, and ye shall receive; seek, and ye shall find; knock, and it shall be opened unto you." Where, by an excellent gradation, He invites and encourages us to take no relapse; but if we do not receive upon the first asking, or find upon the first seeking, yet go on, and continue knocking; and then we need not doubt, but they who are thus frequent and earnest in their prayers, shall have the treasures of Heaven opened, and a full supply

[i] Rom. xii. 12. [k] Luke xviii. 2. [l] Matt. vii. 7.

poured down upon them for all their necessities. To this purpose St. Cyprian[m] exhorts the priests and deacons of his Church of Carthage, "to beg mercy of God from the bottom of their hearts, and with their whole soul, asking that they may receive; and withal, that if there should be any delay, and the heinousness of their sins should withhold the fulfilling their desires, they would then knock; inasmuch as to him that knocks shall be opened, only upon condition that knocking be with prayers, sighs, and tears, which are to be persisted in, notwithstanding any discouragement the petitioner may meet with." Nor is this advice less proper for ourselves; who cannot but oftentimes find it necessary, in order to getting our petitions granted, to seek God from day to day, resolving not to desist till He shall be prevailed with to lend us a gracious ear. Sometimes He is easily entreated to dispense His favours, and then our duty is thankfully to admire and praise Him for such His goodness; but when He thinks fit to hold back His hand, he thereby informs us that we have not sufficiently made our requests before Him, and ought therefore to persist in, and enforce them, all we can, as we would not miss of what we sue for. And thus much is implied in that injunction of the Apostle, wherein he requires us "to continue instant in prayer[n]," so as that, though God seems not to hearken to us, we suffer not ourselves, however, to be discouraged, and to desist from supplicating His divine Majesty, but rather have our desires the more inflamed, and be always the more earnest and importunate with Him.

And now, after all, what sort of Christians must those be, that can allow themselves in the neglect of this necessary and important, becoming, and most beneficial duty? or what good can we hope for with-

[m] Ep. 11. c. 2. [n] Rom. xii. 12.

out the constant exercise of it? We may as well expect to preserve our bodies alive without eating or drinking, as truly to thrive either in body or soul without a continual daily exercise of serious and importunate devotions. And indeed, what employment can we have, so worthy to take up our time and thoughts, or that will ever turn to such advantage, in respect both to this world and the next, as a constant converse with God by prayer? Hereby we do honour to ourselves, we recommend ourselves to God's favour, we act like rational creatures, and shew ourselves truly to be men; we testify the sense we have of God's good providence over all His creatures, and in particular over ourselves, and all our concerns both spiritual and temporal; and, in a word, we take the best course we can to make ourselves happy both here and hereafter. Which whosoever duly considers with himself, methinks he should not need to be pressed to live in the practice of so just and reasonable a duty. Did not experience sadly testify the contrary, it were hardly to be conceived that any who do not renounce all pretence to religion, could possibly be strangers to prayer. And none that regards his own welfare, both here and hereafter, but must inevitably find himself under the highest and most indispensable obligations to this weighty and most truly Christian duty.

And for the pious Christian's daily use in this respect, I here recommend to him a Manual of Devotions, fitted for most persons and cases, and most of them collected from several of the greatest writers we have had in this way, by a gentleman of great piety, ingenuity, and industry, and who, if it please God to prolong his life, is like to prove a considerable ornament to the Church: who, as he has laid down divers useful directions and assistances for regulating our thoughts, and teaching us to lift them up to God at

our first arising out of our beds; so has he furnished the reader with plenty of holy meditations for every day in the week, on which the well-disposed Christian may employ his mind as long and as usefully as he pleases; and with a set of devotions likewise for each day, full and significant, and well answering his design, yet not so long, but that men of trade and business may easily find time for them; and those who enjoy more leisure hours may carry them on to a greater length out of the additions he has made of other following prayers upon different occasions, as shall best suit their circumstances and necessities. Here is provision also made for Feasts and Fasts, for Advent Sundays, and other Holydays, and an office for the Holy Communion, well composed and adapted to that purpose, that by the help of it the worthy communicant may approach the holy altar with a right disposition of mind, and may behave himself there with that zeal, and fervour, and devotion, that sense of our Saviour's infinite love in dying for us, that abhorrence of our sins, and unfeigned humiliation and sorrow for them, that faith in Christ, that love and charity to men, and all those good purposes and resolutions of amendment, and a better obedience by God's grace for the future, which become so sacred an ordinance.

And, in the whole, that here is nothing but what is exactly agreeable to the doctrine and worship of the Church of England, may easily be concluded from the names of the authors out of whom the collection is made.

So that all I have further to add, is only to entreat the devout Christian to be both constant and fervent in these and all other his addresses to Almighty God; remembering that it is too much to think of having the things we want bestowed upon us, without having

made earnest application to God for them. Prayer is a duty of homage to Almighty God, an acknowledgment of our continual dependence upon Him, and that all our hopes and expectations are only from Him; and it is what He expressly requires of all that would partake of His munificence. Not that He has any need to be informed of our wants, for He fully knows our frame and constitution, and our circumstances in the world, and the preparation we are in in order to another, and understands what is good for us, incomparably better than we ourselves do; but only that this is a method that highly becomes us, and wherein, moreover, He has decreed to bestow His mercies. Though He be ready of His own infinite goodness to dispense His favours where He sees them wanting, and even before we ask Him, yet will He not do it unless we first sue to Him for them. A plainer instance of this great truth cannot be desired than what we meet with in the prophet Ezekiel: "Then the heathen that are left round about you shall know that I the Lord build the ruined places, and plant that that was desolate: I the Lord have spoken it, and I will do it[o]." Here is a positive promise of mercy and deliverance, that God would be gracious to His people, and would not fail to repair their desolations, and heal their breaches. And yet the next words assure us He would not do it for them otherwise than upon their earnest supplications to Him. "Thus saith the Lord God, I will yet be enquired of by the house of Israel, to do it for them." And one would think no one should be backward to do this that does not utterly forget what inestimable blessings Almighty God has in store for all that duly seek after them; and what dreadful judgments, on the contrary, attend those who forbear to worship Him: that He will be infinitely

[o] Ezek. xxxvi. 36, 37.

gracious to, and multiply His loving-kindness upon, those that serve Him faithfully; but will pour forth His indignation, as upon the heathen, so likewise upon the families, which call not upon His name.

To conclude: by a right performance of this duty we serve and please God, and promote His honour before men; and at the same time take the surest way to make ourselves happy, to gain outward blessings, to obtain power against our temptations, to get our sins pardoned, to prevail to have our judgments and calamities removed, and to prepare for ourselves a way to everlasting glory: whereas, on the other hand, by forbearing thus to draw near to God, we highly provoke Him against our souls, and give Him just cause to bring heavy afflictions upon us here, and to plague us with divers diseases, and sundry kinds of death, and to make us more intolerably miserable hereafter. So that, considering prayer only as a piece of service that God requires at our hands, a forbearance of it would argue the highest undutifulness, and foulest ingratitude, towards the sovereign Author of the good things we at any time enjoy. But if to this be added the great interest we have depending upon it, that man must be most desperately besotted, who can content himself to live in the neglect of it.

N. SPINCKES.

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DIRECTIONS

CONCERNING THE

METHOD OF DAILY DEVOTIONS.

As soon as ever you awake in the morning, strive, as earnestly as you can, to keep all worldly thoughts out of your mind, till you have presented the first-fruits of the day to God; which will be an excellent preparative to make you spend the rest of it the better: and at your first waking, or rising, offer up to God the following ejaculations.

EJACULATIONS.

Awake, O my soul, and sing praises to God.

I laid me down, and slept, and rose up again; for the Lord sustained me.

Glory be to Thee, O Lord, for watching over me this night.

Lord, raise me up at the last day to life everlasting.

When you have thus begun, suffer not, without some urgent necessity, any worldly thoughts to fill your heart, till you have paid your most solemn devotions also to Almighty God: and therefore, while you are dressing yourself, exercise your mind in spiritual and religious meditations; consider to what temptations, business or company are that day most likely to lay you open; and arm yourself with resolutions against them: what occasions of doing service to God, or good to your neighbour, are that day most likely to offer themselves; and resolve to embrace them, and contrive how to improve them to the uttermost.

As soon as you are ready, enter into your closet, and meekly kneeling on your knees, say the following prayer:

A PREPARATORY PRAYER.

PREVENT me, I beseech Thee, O Lord, in all my doings, with Thy most gracious inspirations: and

further me with Thy continued help, that every prayer and religious duty of mine may begin always from Thee, and in Thee be happily ended, and more especially the service I am now entering upon: suffer not the vanities of this world to divert my thoughts from what I am about, nor to distract my attention, and carry away my affections from Thee. O let me not incur the guilt of drawing near to Thee with my lips, while my heart is far from Thee: but quicken my soul, which cleaveth to the dust; spiritualize my grovelling affections; possess my heart which opens itself to Thy gracious influences, with such a strong and vigorous love towards Thee, that whenever I prostrate myself before Thee, my heart may be fixed and stayed on Thee, and my cold and earthly desires touched with an out-stretched ray from Thyself, till they flame up to Thee in fervours answerable to my pressing wants: that I may so ask as to receive, so seek as to find, so knock that it may be opened unto me, through Jesus Christ, my blessed Lord and Redeemer. Amen.

Then rise from your knees, and read some portion of Holy Scripture, more especially of the New Testament; first, in a short ejaculation, beseeching your Heavenly Father to assist you with His Holy Spirit, that you may so understand and practise His word, that it make you wise unto salvation.

While you are reading, consider that God is speaking to you, and therefore read with attention and humility; and endeavour, as much as you can, to suit your affections to the subject you are upon. Let the reading any of God's commands excite in you a zeal to keep them: the reading His threatenings against sinners, or His judgments on them, a fear to provoke Him: let His gracious promises quicken your obedience, and the instances of His mercies excite you to thanksgiving: when you read the great mysteries recorded in holy writ, pros-

trate your reason to Divine Revelation; and, in the midst of your reading, lift up your heart to God in some of these short ejaculations, according to the nature of the subject before you.

EJACULATIONS.

Lord, give me grace to obey this command: *or*, Lord, deliver me from this sin, *or*, this judgment: *or*, Glory be to Thee, O Lord, for this mercy: *or*, Lord, I believe and adore this mystery.

Then read over the decad of the pious and affecting sentences prefixed to your daily devotions, and digest them well by meditation: after which, offer up to God your morning sacrifice of praise and prayer.

Walk all the day in the fear of God; watch against every temptation; neglect no occasion of doing good; gladly embrace every opportunity of frequenting the public worship of God in His Church; and when in the evening you again retire into your closet, after having used the preparatory prayer, and read some portion of the Holy Scriptures, and the decad, as before directed, proceed to examine your heart.

EXAMINATION.

What sin, either of thought, word, or deed, you have that day committed?

What opportunity of doing good you have omitted?

What imperfections your religious duties are chargeable with?

Whether you have wronged your neighbour in any thing? and, if you have, whether you are ready to make him restitution and reparation?

Whether, if any man have wronged you, you are ready to forgive him, even as you desire that God, for Christ's sake, should forgive you?

Consider also what mercies you have that day received? What deliverances either from dangerous

and violent temptations, or from any great and apparent danger?

And if nothing extraordinary hath happened, but you have been kept even from the approach of danger, you have so much the greater cause to magnify God, who hath so guarded you, that not the least fear of evil hath come nigh your dwelling. After these meditations, offer up your evening sacrifice of prayer and praise; confess your sins humbly and penitently; renew your resolutions of amendment, and beg for mercy through Christ; and this not slightly, and only as of course, but with all devout earnestness, as you would do if you were sure your death were as near approaching as your sleep; which, for aught you know, may be so indeed; and, therefore, you should no more venture to sleep unreconciled to God than you would dare to die so. Omit not also to pay Him the tribute of your humble thanks, as well for His usual and daily preservations, as for His extraordinary deliverances; and, above all, endeavour by the consideration of His mercies to have your heart the more closely knit to Him, remembering that every favour received from Him is a new engagement upon you to love and obey Him.

As you are putting off your clothes, think with yourself that the time approaches when you must put off your body also, and your soul must appear naked before God's judgment-seat; and, therefore, while it is now the accepted time, while the day of salvation lasteth, make your calling and election sure, that the great and terrible day of the Lord may not overtake you unawares.

As you began, so end, with glorifying God; that the outgoings of the morning and evening may praise Him; and when you compose yourself to rest, say,

I will lay me down in peace, and take my rest; for it is Thou, O Lord, only, that makest me to dwell in safety.

Into Thy hands I commend my spirit; for Thou hast redeemed me, O Lord, thou God of truth.

DEVOTIONS FOR EVERY DAY IN THE WEEK.

SUNDAY MORNING.

THE DECAD.

THIS day we observe in memory of our Saviour's resurrection, and we should distinguish it by our devotions and religious duties as much as it is distinguished by the blessings we thereon commemorate.

2. Let us dedicate one day in the week at least to His service, to whom we owe all the days of our life; a service sweet and easy in itself, and infinitely rich in its eternal rewards.

3. Take heed that you do not turn your back on the holy table, when the heavenly banquet is prepared; for he cannot keep the Lord's day as he ought, who rejects any opportunity of communicating with Him in the most solemn act of His public worship.

4. If thou endeavourest to live like a good Christian, thou art certainly well prepared, and wilt find a gracious reception from Thy compassionate Saviour; but if thou refusest to come, when thou art called with so much earnest kindness, thou despisest the riches of God's goodness, and by thy hardened and impenitent heart, treasurest up unto thyself wrath against the day of wrath.

5. It is not he who prays oftenest, or comes most frequently to the Altar, that is the most holy and sanctified person; but he who is the most like to God, and abounds most with the fruits of the Spirit.

6. To go to church, pray, hear sermons, and receive the Holy Sacrament, and at the same time to live wilfully in any known iniquity, is to endeavour to impose on God, and to betray our own souls.

7. He who pretends to the perfection of true piety, without the use of those means of grace, is presumptuous and ignorant: and he who places all religion in such performances, is weak and foolish.

8. If we be risen with Christ, let us seek the things that are above; for why should our hearts still dwell upon earth, since the treasure of our hearts is returned to Heaven?

9. There remaineth a Sabbath unto the people of God, in which the just shall rest from all their labours; when all grief, sorrow, and sighing, shall fly away, and God shall be all in all.

10. Let our prayers and desires be, that we may enter into that rest; that we may so pass through things temporal, that we finally lose not the things eternal.

A PRAYER FOR SUNDAY MORNING.

Bp. Ken and Mr. Nelson.

ALMIGHTY God, Father of all mercies, I, Thy unworthy servant, present myself with all humility before Thy Divine Majesty, to offer to Thee this my morning sacrifice of praise and thanksgiving, for all Thy goodness and loving-kindness vouchsafed unto me, Thy sinful creature. Blessed be Thou by all Thy creatures, for Thy great glory in that stupendous effect of Thy power and wisdom, the creation of the heavens and the earth, the sea, and all that in in them is; more especially for the creation of man, the conclusion of Thy great work; for making him after Thine own image and likeness, capable of loving and enjoying Thee eternally.

But above all, I praise and magnify Thy name, for Thy inestimable love to lost mankind, in the redemption of the world by our Lord Jesus Christ; for His meritorious death and passion, His glorious and triumphant resurrection and ascension; and the mission of the Holy Ghost, the Comforter.

Glory be to Thee, O God, who, in compassion to human weakness, not capable of an uninterrupted contemplation of Thee, hast appointed a solemn day on purpose for the remembrance of these Thine inesti-

mable blessings of creation and redemption. Glory be to Thee, for proportioning a seventh part of our time to Thyself, and liberally indulging the remainder to our own use. O let me ever esteem it my privilege and happiness to have a day of rest set apart for Thy service, and the concerns of my own soul; to have a day free from distraction, disengaged from the world, wherein I have nothing to do but to praise and to love Thee; O let it ever be to me a day sacred to divine love, a day of heavenly rest and refreshment!

Let Thy Holy Spirit, who on the first day of the week descended in miraculous gifts and graces on the Apostles, descend on me, Thine unworthy servant, that I may be always in the Spirit on the Lord's day: let His blessed inspirations prevent and assist me in all the religious duties and services of this Thine holy day, that I may worship Thee as I ought, both in my closet and in the congregation; that my wandering thoughts may be fixed on Thee, my tumultuous affections composed, and my flat and cold desires quickened into serious devotions, and fervent longings and thirstings after Thee. O let me join in the prayers and praises of Thy Church, with ardent and heavenly affections; hear Thy word with earnest attention, and a firm resolution of mind to observe and obey it; and whenever I approach Thine Altar, pour into my heart those most excellent graces of humility, patience, faith, love, and all those holy dispositions, which become the solemn remembrance of a crucified Saviour. Let me employ this day to all those holy purposes Thou hast appointed, in works of necessity, devotion, and charity; in prayer, praise, and meditation; and let the words of my mouth, and the meditations of my heart, be always acceptable in Thy sight, O Lord, my Strength, and my Redeemer.

Let the prayers and sacrifices of Thy holy Catholic Church, this day offered unto Thee, be in mercy graciously accepted; accompany Thine own institutions with Thine own blessings; let Thy priests be clothed with righteousness, and pardon all Thy people who are not prepared according to the preparation of the sanctuary. Accept the supplications of Thy Church for all states and conditions of men; give Thy Son the heathen for His inheritance, and the utmost parts of the world for His possession; prosper the endeavours of all those who are sincerely engaged in propagating Christian knowledge throughout the world, that Thy way may be known upon earth, and Thy saving health among all nations. Scatter the enemies of Thy Church who delight in blood: infatuate and defeat their counsels, abate their pride, assuage their malice, and confound their devices; and grant that all who confess Thy Holy Name may agree in the truth of Thy Holy Word, and live in unity and godly love, devoutly serving Thee in all good works, to the glory of Thy Majesty, that they may inherit Thine everlasting kingdom, and enter into that rest which Thou hast reserved for Thy people, through the merits of Jesus Christ our Lord, who liveth and reigneth with Thee and the Holy Ghost, one God blessed for ever. Amen.

Our Father, &c.

SUNDAY EVENING.

THE DECAD.

THERE is nothing that so much strengtheneth our faith and trust in God, and so effectually keepeth up innocence and pureness of heart, as continually to read and meditate on God's word.

2. The Holy Ghost is certainly the best preacher in the world, and the words of Scripture the best sermons.

3. It is no reflection upon us if we do not understand the principles of philosophy, nor the problems of the mathematicians, when we make neither of these studies our profession: but when we profess ourselves Christians, not to know the will of our Lord and Master Jesus Christ is an unpardonable neglect.

4. How can we contend earnestly for the faith once delivered to the saints, if we do not carefully study the Scriptures to learn what that faith is, and what those reasons are which oblige us to contend for it?

5. If you would read the Scriptures, and profit by that reading, you must do it with a submissive and humble disposition of mind; and account it a greater excellence to believe what God hath said, than to affect the reputation of learning by singularity of opinion, or by a bold attempt to bring down the mysteries of faith to our finite, imperfect comprehensions.

6. Natural light acknowledges the Divine Nature to be incomprehensible. We have no reason, therefore, to reject any doctrine which God reveals, though ever so mysterious and incomprehensive to our finite understandings.

7. It is sufficient that the mysteries of our holy faith may be proved by the testimonies of the divinely-inspired writings; and that the Catholic Church has ever believed them in the sense we understand them; they who are removed from this foundation, are always liable to be exposed to dangerous errors and damnable heresies.

8. What is a man the better for entering into the sublime mysteries of the Trinity, and being able to dispute nicely on that adorable union, if he wants those virtues and graces without which he must needs lie under the displeasure of the Trinity?

9. Christ has given us His Gospel, not for the subject of talk and dispute, but for the rule of life and practice; and has annexed to it His promises, not as rewards of idleness, but only of active service and obedience.

10. Though you had all the Bible faithfully treasured up in your memory, and a perfect comprehension of all

the either divine or moral philosophy in the world, to what purpose serves this mighty stock of rules, if not drawn into use by charity, and seconded by divine grace?

A PRAYER FOR SUNDAY EVENING.

From the Liturgy.

ALMIGHTY God, Father of our Lord Jesus Christ, Maker of all things, Judge of all men; I acknowledge and bewail my manifold sins and wickedness, which I, from time to time, most grievously have committed, by thought, word, and deed, against Thy Divine Majesty, provoking most justly Thy wrath and indignation against me. I do earnestly repent, and am heartily sorry for these my misdoings; and the remembrance of them is as grievous unto me as the burden of them is intolerable.

Have mercy upon me, O God, after Thy great goodness: according to the multitude of Thy mercies do away mine offences: and create and make in me a new and contrite heart, that I, worthily lamenting my sins and acknowledging my wretchedness, may obtain of Thee, the God of all mercy, perfect remission and forgiveness.

Pardon all those imperfections, that have accompanied me this day in my attendance in Thine house; mercifully receive the prayers there offered to Thee; have compassion on my infirmities; forgive the deadness and dullness of my affections, the wanderings of my thoughts, and the distractions of my mind. Sanctify to me all those means of grace, which by Thy bounty I have this day been partaker of; and let not my blindness and unworthiness deprive me of the advantage of them. And grant, I beseech Thee, that I may in such wise mark, learn, and inwardly digest, what I have this day heard or read, that by patience and comfort of Thy holy word, I may embrace, and

ever hold fast, the blessed hope of everlasting life, which Thou hast given us in Thy Son our Saviour Jesus Christ. Assist me, in the week following, to live according to my profession and my prayers, according to the instructions and exhortations which I have received out of Thy holy Word, that my conversation may be as becometh the Gospel of Christ. Let me not abuse the means of grace by resting in them; but let them bring forth in me the peaceable fruits of righteousness, that I may love the things which Thou commandest, and desire that which Thou dost promise; so that among the sundry and manifold changes of the world, my heart may surely there be fixed where true joys are to be found, through Jesus Christ our Lord.

Charge Thy holy Providence, O Lord, I humbly beseech Thee, with me this night, and by Thy great mercy defend me from all the perils and dangers of it; keep me both outwardly in my body, and inwardly in my soul, that I may be defended from all adversities that may happen to the body, and from all evil thoughts that may assault and hurt the soul. Grant this, O Lord, for Thy dearly-beloved Son's sake, our Lord Jesus Christ.

Extend Thy goodness, O Lord, to the whole race of mankind; have mercy upon, and bring into the way of truth, all that err and are deceived; let Thy continual pity cleanse and defend Thy Church, and preserve it evermore by Thy help and goodness. Bless those whom Thou hast set over us both in Church and State, that in their several stations they may be serviceable to Thy glory, and the public good. Accept my humble supplications for Thy blessing on all my benefactors, friends, and relations, and also for my enemies: let Thy fatherly hand be ever over them, Thy Holy Spirit with whem, to guide them,

through the knowledge and obedience of Thy word, to everlasting life.

And as I pray unto Thee, O God, for myself and others, so I desire to bless and praise Thy holy Name, for all Thy goodness and loving kindness to me and to all men. I give Thee hearty thanks for my preservation the day past, and all the other blessings of this life; but, above all, I laud, magnify, and adore Thy goodness in the redemption of the world by the death and passion of our Saviour Christ, both God and man; who did humble Himself even to the death upon the cross, for us miserable sinners, who lay in darkness, and in the shadow of death, that He might make us the children of God, and exalt us to everlasting life. O teach us to express our thankfulness, by submitting ourselves entirely to His holy will and pleasure, and by studying to serve Him in true righteousness and holiness all the days of our life. Accept, O Lord, of these my prayers and praises, in and through the mediation of Jesus Christ, our Blessed Saviour and Redeemer. Amen.

MONDAY MORNING.

THE DECAD.

No creatures in the world were ever so much out of all capacity to be restored to Heaven, as those angels that fell from it; and no men on earth are so hardly reclaimed from a wicked to a holy life, as they who once knew what holiness was, and yet utterly renounced it.

2. Persevere in whatever thou hast well begun, and faithfully perform thy vows; not satisfying thyself with some faint resolutions of a future obedience, but labouring earnestly to grow in grace, and to arrive at perfection.

3. That resolution only is the beginning of a true repentance, which instantly proceeds into act, whose acts

enlarge into habits, and whose habits are productive of the fruits of a holy life.

4. The true living and justifying faith cannot be separated from a good life: what then will a catholic orthodox faith avail him whose life is worse than that of a heathen or a publican?

5. By delaying to perform our good resolutions, our spiritual strength declines, temptation grows stronger, sin creeps nearer to our hearts, our appetite rebels, our good purposes stagger, and ere we are aware, we find ourselves on the brink of hell.

6. True religion and undefiled consists in constantly aiming at being perfect as God is perfect, and in desiring above all things to please Him.

7. Let every one who nameth the name of Christ, depart from all iniquity; this is the certain and the only way to please God, and to be for ever happy in the enjoyment of Him.

8. Let us not give quarter to any darling lust, or indulge ourselves in the practice of any known sin; lest we provoke God to withdraw His grace, and suffer the enemies of our souls to triumph in our destruction.

9. To him that hath, said our blessed Saviour, shall be given; cherish, therefore, the grace of God that is given to thee, and account His very least gifts great; so shalt thou be esteemed worthy to receive greater.

10. When God stands knocking at the door of thy heart, refuse not to let Him in: for He bestows His grace in proportion to our use of it, and a right improvement of the first degree prepares us for larger communications thereof.

A PRAYER FOR MONDAY MORNING.

Mr. Kettlewell.

O God, who art the giver of all good gifts, and the Father of mercies, I, thine unworthy servant, entirely desire to praise Thy name, for all the expressions of Thy bounty toward me. Blessed be Thy love in giving Thy Son to die for our sins: for the covenant of mercy confirmed by His most precious blood; for

the means of grace instituted by Him here, and the hope of glory through His merits hereafter. I also bless Thee, for that, after all my wilful refusals of Thy grace, Thou still hast patience with me, and hast added this one day more to those I have misspent already, that I may finish the work Thou hast set me to do, and renew and perfect my repentance. Pardon, good Lord, all my former sins, and all my abuses of Thy forbearance, for which I am now sorry at the heart; and give me grace to lead a more holy life, and to be more careful in improving all future opportunities. Make Thyself always present to my mind, and let Thy love and fear rule in my soul, in all those places and companies where my occasions shall lead me this day: keep me chaste in all my thoughts, temperate in all my enjoyments, humble in all my opinions of myself, charitable in all my speeches of others, meek and peaceable under all provocations, sincere and faithful in all my professions, and so just and right in all my dealings, that no necessity may force, nor opportunity in any kind allure me, to defraud my neighbour. When Thou bestowest good on others, let me not envy, but rejoice in it; and when Thou addest any to myself, let me acknowledge Thy mercy, and humbly thank Thee for it. Afford me convenient supplies in all my reasonable necessities, and protect me against the approach of all dangers. Make me diligent in my business, and give such success to my honest endeavours, as Thou seest most expedient for me; and teach me contentedly to submit, and not to repine at any thing that happens to me by the allotment of Thy wise Providence. In all my passage through this world, and my manifold concerns therein, suffer not my heart to be too much set upon it; but always fix my eye upon the blessed hope of everlasting life, that I may make all the things

of this world minister unto it, and be careful above all things, to fit my soul for that pure and perfect bliss, which Thou hast prepared for them who love and fear Thee, in the glories of Thy kingdom.

Extend also, I humbly beseech Thee, Thy grace to all men, in all places, both high and low, rich and poor, more particularly bless and defend our sovereign lady the Queen; let her enemies be clothed with shame, but on her own head let her crown flourish. Give a double portion of Thy Spirit to the ministers of Thy holy Word and Sacraments, that they may be burning and shining lights in the midst of a crooked and perverse generation. Bless our relations, friends, and benefactors; pardon and convert our enemies; and bring us all to Thine everlasting glory, through Jesus Christ our Lord. Amen.

Our Father, &c.

MONDAY EVENING.

THE DECAD.

When a soldier engages the enemy in the presence of his prince, he fights with greater courage and bravery; so when a Christian struggles against any temptation of the world, the flesh, and the devil, with an actual sense of God's presence, and of His being privy to all his thoughts, it is impossible that he should be overcome by it.

2. Let us therefore always consider that we are in the presence of God, and that our most secret actions are exposed to His view; for this will have a greater influence on the conduct of our lives, in restraining us from sin, and humbling us for it; in fortifying us against temptations, and in animating us with a holy zeal in all our actions.

3. Let us also remember, that we are now candidates for eternity: and according as we behave ourselves in this state of probation, so will our lot and portion be happy or miserable for ever.

4. Though we ask a virtue of God ever so long, reflect on it ever so seriously, read all the books that treat of it, and hear the most excellent preachers that recommend it; yet if we never practise it, nor exercise ourselves heartily in it, we shall never be masters of it.

5. Let not the raillery or contempt of bad men laugh or fright you out of your duty; for why should the censures of fools hinder you from being wise?

6. Defer not the performance of your duty to old age, but offer to God the flower of your youth; for old age is uncertain to the young; but certain destruction attends him who dies young without repentance.

7. Keep thy heart from wandering thoughts, thy mouth from vain speeches, and all thy senses under the reins of Christian discipline.

8. The beginning and end of every disciple of Jesus Christ, is to love God with the heart, to glorify Him with the mouth, and to edify others by his good example: his first setting out is the contempt of the world, his progress the imitation of Christ, and his end the vision of God.

9. Of all our passions love is the most agreeable; and of all beings, God is the only one, that is infinitely perfect; the only fit object of our love; He only is the solid and durable good; He only can fill all the powers and capacities of our souls.

10. Faith lays the foundation of our piety, hope advances it; but love, a true and affectionate love to our good and gracious God, gives it the finishing stroke, and utmost perfection.

A PRAYER FOR MONDAY EVENING.

Mr. Kettlewell.

O most gracious God, who daily multipliest upon us Thy mercies, notwithstanding we every day renew our provocations; accept, I beseech Thee, my most humble and hearty thanks for Thine unspeakable kindness to me Thine unworthy servant. Blessed be Thy goodness, which has this day supplied me with food and necessaries, and preserved me in health, the chief

of all outward enjoyments; and hath prospered me in all my ways, and raised up friends to be a comfort to me. Adored be Thy love and patience, for the assistance of Thy Spirit in the duties of this day; and for not cutting me off in any act of those sins I have this day committed, particularly my .... [*Here confess the particular sins you have been guilty of.*] Grant me a due sense of these endearing benefits; and earnest and hearty sorrow for having offended so gracious a God, to whose free mercy and bounty I stand indebted for all I have, or hope to enjoy. Remember not against me my past iniquities, by which I have dishonoured my Christian profession; the breaches of my baptismal vows, by .... but mercifully forgive and heal me, and let Thy grace, and the blessed influences of Thy Holy Spirit, defend me against all temptations for the time to come. My full purpose is to endeavour after a thorough amendment of my ways, and Thou hast promised to assist me therein: O let Thine Arm be my almighty aid, so shall I daily increase in righteousness and holiness.

Keep me under the defence and care of Thy good Providence this night; make my sleep safe and refreshing; fit me for my great change, that it may not surprise me unawares: but that having led a holy life, I may be happy in my death, and have comfort and a well-grounded hope in Thee.

Give all men grace to repent of all their sins, and to become Thy faithful servants. Let all Christians live up to the laws of that religion which they profess. Bless these kingdoms wherein we live; save and defend Thy Church from schism and heresy, and the Queen from all treasons and conspiracies; give to the rich and prosperous, temperance and charity; to the poor and needy, patience and content. Preserve our friends and relations in their souls and their

bodies; forgive our enemies, and make them kindl affected towards us. Hear these my prayers, O merci ful Father, for the sake of Thy Son, our Advocate an only Saviour, Jesus Christ. Amen.

Our Father, &c.

TUESDAY MORNING.

THE DECAD.

How can we expect, that God should attend to thos petitions which we offer so supinely and indevoutly, tha we scarce at all attend to them ourselves?

2. Let thy prayers be offered with the heart, as well with the mouth; and then God will be as ready to besto what thou desirest, as thou thyself art ready to ask it.

3. If we pray with holy love, and humble fear, tru and dependence on God, submission and resignatio faith, and other spiritual virtues, God is honoured by ou prayers, and will reward them; though, by reason of som bodily indisposition, that fixed attention of our mind and fervency of our hearts, which we always endeavou after, should happen to be wanting.

4. Those graces which make up the very life and spir of prayer, which God principally looks on, and prizes abov all, are expressed every whit as much in the obedience our lives, as by the prayer of our lips; nay, indeed much more, as our actions are a more perfect expressio and certain evidence of our inward dispositions, than ou words can be.

5. Prayer without study is presumption, and stud without prayer atheism.

6. In vain we attempt the conquest of any vice witho strength from above; therefore in the hour of temptatio we cannot be too earnest in prayer for the assistance God's grace.

7. As God is never weary of doing us good, and as H mercies are new every day; so let us never be tired wit His praise, nor neglect to pay Him a daily sacrifice thanksgiving.

8. It is very difficult, amidst the variety of business and diversons of the day, to preserve that fervour and zeal, which our morning meditations kindle in our souls; let therefore a lively sense of God, and frequent ejaculations and breathings toward Heaven, keep the holy flame bright in our minds, which otherwise may decay, and by degrees go out.

9. By the frequent practice of religious meditation, we shall be furnished with variety of armour to resist the manifold attacks of our spiritual enemy, and be provided with a proper antidote against every temptation that assaults us.

10. Thy conversation ought to be in Heaven; for there is thine home; and all things here should be no otherwise regarded, than as refreshments and conveniences given to support us in our journey thither.

A PRAYER FOR TUESDAY MORNING.

Archbp. Laud.

O ETERNAL God, and merciful Father, I give Thee humble and hearty thanks (increase my thankfulness, I beseech Thee) for all the benefits and blessings, both spiritual and temporal, which in the riches of Thy great mercy Thou hast liberally poured down upon me, but especially the spiritual. Lord, let me not live but to praise and magnify Thy glorious name. Particularly I give Thee most unfeigned thanks for my preservation from the time of my birth to this present moment; for bringing me safe to the beginning of this day; in which, and all the days of my life, I beseech Thee, preserve me from sin and danger in soul and body; that all my thoughts, words, and works, may tend to the honour and glory of Thy name, the discharge of my duty, and the salvation of my soul. Pardon, O Father of mercies, all my sins, whether by omission or commission, in thought, word, or deed: let them not cry oftener and louder in Thine ears for

vengeance, than my prayers for mercy and forgiveness; particularly forgive me my great and growing sins, such as,—

O Lord, against Heaven and against Thee have I sinned; but I beseech Thee, wipe them all out of the book of remembrances, which Thou hast written before Thee: and give me from henceforth a wise, a sober, a patient, an understanding, a devout, a religious, a courageous heart; chaste and temperate reins and thoughts; a soul full of devotion to do Thee service, and strength against all temptations, especially,—

O blessed Lord, enable me to fulfil Thy commands, and command what Thou wilt; prepare my soul against Thy coming, and come when Thou wilt, O thou Saviour of all who hope in Thee: do with me as seems best in Thine own eyes; only grant me a patient and penitent spirit: make my service acceptable to Thee while I live, and my soul ready for Thee when I die: give me grace in this life, and glory in the life to come, through Jesus Christ our Lord and only Saviour.

Bless, O gracious Father, Thine holy Catholic Church, fill it with truth and grace; where it is corrupt, purge it; where it is in error, direct it; where it is superstitious, rectify it; where it is amiss, reform it; where it is right, strengthen and confirm it; where it is divided and rent asunder, heal the breaches of it, O thou Holy One of Israel.

Bless all those who are called to any office or administration in Thy Church; replenish them with the truth of Thy doctrine, and innocence of life; accept all their offerings, and let their prayers be as precious incense in Thy sight; that their cries and tears for Thy people, and the city of their God, may not be in vain.

O Lord, hear the Queen in the day of her trouble; let Thy name, O God of Jacob, defend her; send her help from Thy sanctuary, and strength out of Sion; grant her her heart's desire, and fulfil all her mind. Set her heart firm on Thee, and upon other things only as they are in and from Thee; that we her servants under Thee may see with joy, that Thou helpest Thine anointed, and wilt hear her from Thy holy Heaven, even with the saving strength of Thy right hand.

Have mercy upon this kingdom, and forgive the sins of this people: turn Thee unto us, bless us, and cause Thy face to shine on our desolations. Comfort all the sons and daughters of affliction, especially those who suffer for Thy truth and righteousness' sake: bless all my friends and relations; forgive all, if there be any, who are mine enemies; and give me that measure of Thy grace, that for their hatred I may love them, for their cursing bless them, for their injuries return them kindness, and freely forgive them, as I desire to be forgiven, through Thy merits and intercession, O blessed Jesus, who livest and reignest with the Father and the Holy Spirit, one God blessed for ever. Amen.

Our Father, &c.

TUESDAY EVENING.

THE DECAD.

Be a lover of mankind, and do good unto all, according to thy power, without respect to persons.

2. The wants of the poor are loud and passionate orators; and all pleasures are empty and joyless, compared with the transcendent delights of Christian liberality.

3. How prevailing a motive it is to acts of charity, to consider that God is pleased to reckon all the good we do to His poor servants, as done to Himself!

4. It is but a small instance of charity, to relieve the bodily wants of our neighbour, and at the same time to neglect to help him in the more important concerns of his soul.

5. The love of God always includes love to our neighbour: and therefore no pretence of zeal for God's glory must make us uncharitable to our brother.

6. Such as revile thee, and speak all manner of evil against thee, do thou esteem as thy great benefactors; for, if thou rightly considerest the matter, thou shalt reap by them no small advantage.

7. If what is said or done against you does you no real hurt, you ought to despise it: if you suffer any thing by it, yet bear it patiently, and forgive it willingly for Christ's sake.

8. It is more glorious before God and man to pardon an injury, than to revenge it; and a victory gained over ourselves on such an occasion is more acceptable to God, than many acts of less difficult virtue.

9. How canst thou hate thy brother, who is made after the image of God, as well as thyself; is equally the object of His love; is redeemed with the same precious blood that was shed for thee; and an heir of the same promises of eternal life?

10. Be but careful to serve God, faithfully perform the duties of your calling, and thus love and forgive your neighbours; and you may be sure, God will never leave you, nor forsake you.

A PRAYER FOR TUESDAY EVENING.

Archbp. Laud.

I OFFER unto Thee, O Lord, my evening sacrifice, the sacrifice of a troubled spirit, a broken and a contrite heart, which Thou hast promised not to despise. Have mercy upon me, O God, after Thy great goodness, and according to the multitude of Thy mercies,

do away mine offences: let Thy unspeakable mercy free me from the sins I have committed, and deliver me from the punishment I have deserved. Graciously look upon mine infirmities, and cleanse me from all filthiness of flesh and spirit; save me from every work of darkness, and give me grace with a pure heart and mind to follow Thee the only true God.

Make me to remember Thee on my bed, to think upon Thee when I am waking, to commune with mine own heart, and search out my spirits, and to compose them in Thee; that I may rise to Thy service, and mine eyes prevent the night-watches, that I may be occupied in Thy word. Thou hast preserved me from all the dangers of the day past; Thou hast been my support from my youth until now; under the shadow of Thy wings let me pass through the darkness of this night in comfort and peace. While I sleep, let my heart wake; preserve me from the dismal sleep of sin, from all the black defiling pleasures of the night; quench the fiery darts of the evil one, which he aims craftily against me, subdue the rebellions of my flesh, and lay asleep in me all earthly and worldly thoughts. Let not my sleep be intemperate and excessive according to the insatiable desires of the flesh, but sufficient to relieve and maintain nature; and whatever days Thou shalt please to add to my life, let them be all devoted to Thy service to the advancement of Thy honour and glory.

And, O thou Creator and Preserver of all mankind, have mercy upon all sorts and conditions of men; bless Thy holy Catholic Church, wheresoever dispersed upon the face of the whole earth; purge her, good Lord, from all atheism, heresy, schism, superstition, and factious maintenance of groundless opinions; that one faith, one Lord, one baptism, may in all places be uniformly professed, as the Church is,

and can be, but one. And keep me, O Lord, a faithful living member, under Christ the Head, of Thy true Church His body, all the days of my life, and at the hour of my death.

Bless and preserve our Sovereign; make and keep her a devoted servant to Thee, a constant pattern of Thy Church and truth; treasure up in her heart Thy hidden blessings; bless her in her person, in her actions, in her relations, and in her people; grant her long life and honour, and success all her days; and crown her with an eternal weight of glory in the life to come.

Bless all that labour under afflictions; give them constant patience, or speedy deliverance, as seems best to Thee, according to their several wants and necessities. Bless all my kindred and acquaintance, my friends and benefactors, (particularly. . . . ,) turn the hearts of mine enemies, that they may no longer hate me; forgive me and them all our sins, and grant us mercy in the dreadful day of judgment, through the mediation and satisfaction of Thy blessed Son Jesus Christ, to whom with Thee, and the Holy Ghost the Comforter, be all honour, praise, and thanksgiving, in all the Churches of the saints for ever.—Amen.

Our Father, &c.

WEDNESDAY MORNING.

THE DECAD.

SENSUAL pleasures are vain, empty, and unsatisfying, biggest always in expectation, mere vanity in the enjoying, and death in the consequence.

2. They who set their hearts upon them, lose not only their labour and expectation, but also their innocence and purity, the peace of their own consciences, and the favour of Almighty God.

3. Suppress your sensual desires in their first approaches; for then they are weak, and thou art strong; but if thou suffer them in their weakness to prevail over thy strength, how wilt thou resist them when their strength is increased, and thy spiritual powers weakened?

4. He who willingly exposes himself to any temptation, when it was in his power to fly from it, is half conquered thereby.

5. Give not the least quarter to any corrupt affection; lest a spark break out into flame, and consume thee unawares.

6. A man may as well pretend to be learned without study, and rich without industry; as to be pious and virtuous without mortification and self-denial.

7. To preserve our chastity, our eyes, our ears, and our hands, must be kept continent: we must look on nothing, read nothing, hear nothing, touch nothing, that may inflame our sinful passions, or dispose us in any manner to gratify them.

8. All these preliminaries to lust have a degree of guilt more or less, according as they obtain the free consent of our minds; and too often hurry us to a precipice, whence corrupt nature pushes us upon our ruin.

9. Luxury and intemperance are the root of lust and uncleanness; and if we would extinguish those impure flames we must withdraw the fuel, which nourishes, and keeps them alive.

10. Idleness is the soil for all manner of vice to thrive in; but be constantly employed in some innocent business, and thou wilt leave no room for the unclean spirit to enter into thy soul, and tempt thee.

A PRAYER FOR WEDNESDAY MORNING.

Mr. Nelson.

I ADORE Thee with all humility, O Almighty and eternal God, my sovereign Lord, and acknowledge that all I am, all I have, is the effect of Thy unspeakable bounty: O give me such a sense of Thy

infinite goodness, that I may return unto Thee all possible love and obedience.

I humbly and heartily thank Thee for all the graces and favours Thou hast bestowed upon me; for creating me after Thine own image; for preserving me by the daily protection of Thy good providence; for redeeming me by the death of Thy blessed Son; for the assistance of Thine Holy Spirit, to sanctify my corrupt nature; for causing me to be born in a Christian country; for blessing me with plentiful means of salvation; and for the glorious inheritance prepared for those who love Thee, and keep Thy commandments. I also thank Thee, for the many temporal blessings Thou hast conferred upon me; for the comfortable rest and sleep of the last night, and my preservation from all the accidents and dangers of it; for the comforts and conveniences, as well as the necessaries of life. O may I always delight to praise Thy Holy Name, and above all Thy benefits love Thee the great benefactor.

And, O Father of Mercies, shut not up Thy bowels of compassion towards me a vile and miserable sinner; despise not the work of Thy own hands, the purchase of Thy Son's blood: for His sake I most humbly implore the pardon and forgiveness of all my sins. I am heartily sorry that I have offended Thee; I detest my sins because displeasing to Thee, who art infinite goodness; and am resolved, by the assistance of Thy grace, to return no more to folly, to avoid all occasions of evil, and to walk before Thee with a perfect heart.

I dedicate to Thee, O Lord, my body and soul; and because, through the weakness of my mortal nature, I can do no good thing without Thee, help me with Thy grace, that all I shall do or suffer this day, may tend to Thy glory, and the salvation of my

own soul. Enlighten my mind with a true and thorough knowledge of my duty, and enable me by Thy Holy Spirit to perform it with care and diligence: make me sensible of my own vileness and corruption, and let me never want Thy gracious assistance to correct and reform it. Defend me by Thy Almighty power from all those snares and temptations, which continually solicit me to offend Thee; particularly create in me, O Lord, a perfect abhorrence of all impurity, that I may escape the pollution that is in the world through lust; cleanse me from all filthiness of flesh and spirit, that I may perfect holiness in Thy fear; give me grace to possess my vessel in sanctification and honour, and to keep the temple of my body holy, that Thy Spirit may always there inhabit. Grant that I may beat down my body, and bring it into subjection; that I may ever watch and pray, or be some way profitably employed, that I may leave no room for any unclean spirit to enter into my soul, and tempt me. Keep me from all those bodily dangers to which I am subject in this my pilgrimage here on earth, and all this day in innocence, and in love to Thee and to all men; let me manage all my temporal concerns with uprightness and integrity; do Thou direct my paths, and teach me to guide my affairs with discretion: but let not the pursuit of the things of this life rob me of that time which ought to be employed in the concerns of my soul, nor divert me from the serious thoughts of the world to come: that, walking faithfully before Thee all my days, and being found watching when my appointed time shall come, I may from a life of righteousness be translated to a life of glory, through the merits of Jesus Christ our Lord.

Extend, O Lord, Thy pity and compassion to the whole race of mankind; enlighten the Gentile world

with the knowledge of Thy truth, and bring into the flock Thine ancient people the Jews; and let all who name the name of Christ depart from all iniquity. Be gracious to Thy holy Catholic Church: grant that she may always preserve that doctrine and discipline which Thou hast delivered to her, and let not the gates of hell ever prevail against her. Grant that all our governors in Church and State may be useful and serviceable to Thy glory, and the public good, remembering the great account they must one day give. Be merciful to all that are in any affliction or distress, that labour under poverty or persecution, under bodily pains or diseases, or under temptation or trouble of mind; be pleased to support and comfort them, and in Thy good time to deliver them according to Thy great mercy. Bless all my friends, relations, and acquaintance; those that are in sin convert, those that are in grace confirm and strengthen: unite us all, O God, to one another by mutual love, and to Thyself by the constant practice of piety and holiness, through the merits of Thy blessed Son our Saviour.

Finally, O gracious Lord, pardon, I beseech Thee, the coldness and wanderings of these petitions; and deal not with me according to my prayers or deserts, but according to my necessities, and thine own rich mercies in Jesus Christ our Lord; in whose blessed name and words I conclude my imperfect prayers, saying,

Our Father, &c.

WEDNESDAY EVENING.

THE DECAD.

As nothing is more contradictory to the nature of God than pride, so nothing is so effectual to procure His grace,

to preserve the continuance of it, and even to recover it, when it is unhappily lost, as humility.

2. Do nothing for vain-glory, but all for the interest of religion; and value not all the rumours of men, but seek the praise of God.

3. Be more willing to be taught than to teach; and learn to be silent, before thou speakest; and rely not too much on thine own understanding.

4. Learn in the school of Christ the way of humility, meekness, and patience; so shalt thou safely arrive at the glory everlasting.

5. Think not proudly on what you have, but humbly on what you want; be not puffed up for that you have received, but be humble for that you have abused.

6. Never compare thyself with others; unless it be to advance them, and to depress thyself.

7. Our learning is then best, when it teaches us most humility; but to be proud of learning is the greatest ignorance in the world.

8. If thou art praised for a good action, remember it was God that wrought it in thee, and give Him the glory; arrogate it not haughtily to thyself; for being proud of grace is the most sure way to lose it.

9. Divine grace is given to the humble, and chooses the contrite heart for the place of its residence.

10. God is to be thanked even for our weaknesses, deformities, and imperfections; and they are to be accepted as favours and mercies, as instruments to resist pride and nurse humility.

A PRAYER FOR WEDNESDAY EVENING.

Bp. Ken.

Most great and glorious Lord God, I desire to prostrate myself in all humility before Thy Divine Majesty, under a deep sense of my own unworthiness; and with shame, and sorrow, and confusion of face, to confess that I have by my manifold transgressions deserved Thy severest visitations, even eternal rejection from Thy presence. Father, I have sinned against Heaven,

and in Thy sight, and am no more worthy to be called Thy Son; but I return with the prodigal. O let Thy paternal bowels yearn on me, and for Jesus Christ His sake graciously receive me. Accept my imperfect repentance, and send Thy Spirit of adoption into my heart, to instil into it true filial affections, that I may again be owned by Thee for Thy child, and call Thee Father, share in the blessings of Thy children, and at last become an inheritor of the kingdom of Heaven.

O my God, fill my soul with so entire reverential a love of Thee, that I may love nothing but for Thy sake, and in subordination to Thy love. Give me grace to study Thy knowledge, that the more I know Thee, the more I may love Thee. Create in me a sincere obedience to all Thy commands, a submissive patience under all Thy chastisements, and an absolute resignation to all Thy disposals. May I ever have awful thoughts of Thee; never mention Thy venerable Name, unless on solemn, just, and devout occasions; nor even then without acts of adoration. O let it be the great business of my life, to glorify Thy name by my mouth, by my conversation, by my public confession of Thee before men, even unto death whenever Thou art pleased to call me to it; and by engaging all men, as far as lies in my power, to glorify and love Thee.

Let Thy unwearied and tender love to me make my love unwearied and tender to my neighbour, and zealous to procure and promote his health and safety, happiness and life; and ready to succour and relieve, comfort and pray for all, whom Thy love, or their own necessities and miseries recommend to my charity. Make me peaceful and reconcileable, always ready to return good for evil, to repay injuries with kindness, and easy to forgive. Make me, like Thyself, all meekness and benignity, all goodness and gentleness,

all forbearance and long-suffering. And, O Thou lover of souls, let Thy love raise in me a compassionate zeal to save the life, the eternal life, of souls; and by fraternal, affectionate, and seasonable advice, exhortation, and reproof, to reclaim the wicked, and to win them to Thy love.

Be pleased, O Lord, to take me into Thy protection this night, and defend me from all the dangers of it; refresh my body with such comfortable rest and sleep, that in the morning, with renewed vigour, I may be the better disposed to do Thee all faithful service. Let no evil men, or evil spirits approach to hurt me; let me lie down with holy thoughts of Thee; and when I awake let me be still with Thee.

Shew mercy to the whole world, O Father of all: let the gospel of Thy Son run, and be glorified, throughout all the earth; let it be made known to heathens and infidels, and obeyed by all that are Christians. Be merciful to this nation wherein I live; grant that we may be so humble and reformed, that we may be pardoned and spared. Multiply Thy blessings upon our sovereign, and all the royal family; give them grace to exceed others as much in goodness as greatness; and make them signal instruments of Thy glory, and the public good. Be gracious unto all those that minister in holy things, that they may diligently watch over the souls committed to their care, instructing them in saving knowledge, guiding them by their examples, praying for and blessing them, exercising spiritual discipline in Thy Church, and rightly and duly administering Thy holy Sacraments. Visit in mercy all the children of affliction; relieve all their necessities, and lighten all their burdens: give them patience and submission to Thy blessed will, and in Thy due time deliver them from all their troubles.

Finally, O Lord, adored be Thy goodness for all the mercies, both temporal and spiritual, which Thou from time to time hast bestowed upon me; for the good things of this life, and the hope of eternal happiness in the next. Particularly I offer unto Thee my humble thanks and praise for Thy preservation of me from the perils of the day past: if I have escaped any sin, it is the effect of Thy restraining grace; if I have avoided any danger, it was Thy hand directed me: to Thy holy Name be ascribed all honour and glory. O let the sense of all Thy blessings have this effect upon me, to make me better, and to lead me to repentance: all which I beg for Jesus Christ's sake, in whose blessed Name and words I further pray unto Thee, saying,

Our Father, &c.

THURSDAY MORNING.

THE DECAD.

NOTHING can be a greater abuse of that noble faculty of speech, which distinguishes us from brutes, and was bestowed upon us to glorify God, than to pollute it by false and deceitful, lewd and filthy, profane and atheistical talk.

2. There is nothing in which the exercise of true piety is more concerned, than in the art of ruling and restraining the tongue.

3. To other sins we are seduced either by the hopes of pleasure or profit; but the profane common swearer freely gives his soul to the devil, without any thing in exchange.

4. They who punish the common rash swearer, may yet enjoin a solemn perjury; and if I choose they should rather make havoc of my goods than my conscience, my spoils become monuments of my piety, and plead my innocence before Him who will not hold him guiltless that taketh His name in vain.

5. The Commandments may have as good martyrs as the Creed; for the same authority has required our obedience to the one, that exacts our faith of the other.

6. What a mockery is it for a man to be zealous for God, and rebellious against his king: or be true to his king, and a rebel to his God.

7. He who pretends I fear not God so much as he, may yet persecute me for honouring the king more than himself does; and my blood shed on that account becomes an acceptable sacrifice to God, who has commanded my subjection to the higher powers.

8. Do nothing against thy conscience either for fear or love; in things that are doubtful have recourse to the holy Scriptures, and to the guides who are set over thee by God for thy soul's good; and if thou sufferest for thy obedience to them here, the brighter shall be thy crown of glory hereafter.

9. That mind is truly great, and only that, which stands above the power of all extrinsic violence; which keeps itself independent on the outward man; which can be free when the body is in irons; sound and healthy when that groans under torture, and is never more strong and vital, than when that languishes and expires.

10. He that looks on the eternal things that are not seen, will, through those optics, exactly discern the vanity of all that is visible and temporary; be equally unmoved by the terrors and allurements of the world, and neither frighted nor bribed out of his duty.

A PRAYER FOR THURSDAY MORNING.

Bp. Andrewes.

ALMIGHTY and everlasting God, I praise and bless Thee from the bottom of my heart, that of Thy infinite goodness Thou hast preserved me this night past, and hast with the impregnable defence of Thy providence protected me from the power and malice of the devil, and kept me both in soul and body from all his devices and snares, and raised me from sleep, the image of death, not leaving me to be stifled in the darkness of

my sins, but vouchsafing me a longer space to repent of them. Withdraw not, I humbly entreat Thee, the hand of Thy protection from me, but take me into Thy tuition this day; watch over me with the eyes of Thy mercy, and direct me in the way of Thy commandments. Endue me with those graces of Thy Holy Spirit, whereby I may pass this day, and the rest of my life, to the praise and glory of Thy name, the benefit of my neighbour, and the salvation of my sinful soul. Keep me, O Lord, from all sin: bridle and mortify my flesh, that I fall not into any transgressions which may provoke Thy wrath against me. Direct my soul and body, my words and actions, according to the rule of Thy will: divert my heart from fastening too much on transitory pleasures, and convert it to delight in those eternal joys, which are the blessed effects of Thy love.

And because I am not worthy, O Lord, that Thou shouldst hear me, a wretched, unworthy sinner; behold I set before Thee the merits of Thine only Son, who is the propitiation for our sins; for His righteousness' sake pardon the offences of Thy servant, and for Thy mercies' sake in Christ, grant me those good things, of which I am by the strict rule of Thy justice most unworthy. Defend me, O Lord, in this my pilgrimage, against the enemies of my soul: arm me with the armour of light against the concupiscence of the flesh, the temptations of the world, and malice of the devil; that having fought a good fight, and finished valiantly the course of this terrestrial warfare, I may be received into Thy celestial kingdom.

In the mean time, O Thou who fillest all things living with plenteousness, and feedest the young ravens that call upon Thee, be merciful unto me in the supply of those necessaries which I daily want: keep me in health and strength; give me food and

raiment, and a competence sufficient to maintain me in that state of life, to which it hath pleased Thee to call me: and grant that I may lead a quiet life in all godly conversation; that using Thy blessings worthily, I may pass this life with joy and comfort, till it pleases Thee to call me to a better.

Bless, O Lord, those whom Thou hast set over us both in Church and State, govern their hearts in Thy fear, and guide their understandings to do those things which will be acceptable to Thee, and beneficial to this Church and kingdom. Give the Queen loving and loyal subjects, and confound and defeat her open and secret enemies. Comfort the comfortless and helpless; shew the light of Thy truth to those who wander out of the right way; give to all sinners true repentance; strengthen and assist with Thy grace those who have begun well, that they may persevere in goodness: to all my friends, kindred, and enemies, give all Thy good blessings: keep us from all evil, and make us to continue in Thy service to our lives' end; and, after the course of this miserable life is ended, bring us to Thine everlasting kingdom, through Jesus Christ our Lord.

Our Father, &c.

THURSDAY EVENING.

THE DECAD.

It is not any innate harshness in piety that renders the first essays of it unpleasant, but only the indisposedness of our own impatient and depraved hearts.

2. The commandments of God are just and honourable, pleasant and profitable; what we do by His aid He rewards, as if done by our own strength; and requites our sincerity as if it were perfect obedience.

3. Call not that holy zeal which is bitter wrath; nor

that Christian gravity which is sullenness and pride; nor that moderation which is temporizing and lukewarmness; nor that humility which is cowardice; nor that public spirit which is rebellion.

4. Be zealous for God, and halt not betwixt Christ and the world; for no man can serve two masters; thou canst not serve God and mammon.

5. The less confidence we repose in earthly comforts, the more we ingratiate ourselves with God.

6. He who shelters himself under the shadow of the Almighty, is possessed of a most impregnable fortress; for how can he fail of security who has Omnipotence for his guard, or be deluded in his trust, who depends on Truth itself?

7. If we indeed honour God, we shall, for His sake, reverence His sanctuaries; keep holy the days set apart for His more solemn worship; obey, love, and support the ministers of His holy word and Sacraments; and not dare to profane any thing that is appropriated to His service.

8. They who dare be bold with the things belonging to God, generally at last despise God Himself, and atheism is too often the last refuge of the sacrilegious.

9. Be not hasty in making vows; nor, when made, if lawful, slow in performing them.

10. With idolaters, rebels, schismatics, and heretics, have no communion; for what fellowship hath righteousness with unrighteousness? and what communion hath light with darkness? and what concord hath Christ with Belial? and what agreement hath the temple of God with idols?

A PRAYER FOR THURSDAY EVENING.

Bp. Andrewes.

O Lord God, Father everlasting, to whose inexhaustible bounty we owe all honour and praise, I give Thee all possible thanks, that Thou hast vouchsafed to keep me this day from all evil; so that none of Thy fearful judgments, to which I was justly liable, have fallen upon me; but of Thy unspeakable mercy Thou hast

preserved me from them, and hast also liberally, and with a bountiful hand, supplied me with the necessaries of life, notwithstanding my great and manifold sins committed against Thee.

O Lord, I confess that I have wasted the time which Thou hast given me for repentance, altogether idly, vainly, and unprofitably; not considering that this day might have been the last of my life; but have added and heaped up sin on sin, in Thy all-seeing sight, as if I had stood in no fear of Thee at all. O Lord, I acknowledge that it is of Thy goodness alone that I am not consumed in my iniquities; and to Thy mercy be all the praise and glory thereof.

O thou Father of mercies, who desirest not the death of a sinner, in the name and mediation of our blessed Saviour Jesus Christ, I most humbly crave pardon for my sins: Lord, I repent; help my impenitency; and, for the time to come, water my heart with the dew of Thy heavenly grace, that I may no longer bring forth weeds, fit only for the fire. Convert me, O Lord, and I shall be converted; open my eyes, direct my heart, and so draw me after Thee, that I may no more return with the dog to his vomit, but serve Thee in righteousness and holiness all my days. Lighten, O Saviour, my darkness, and mercifully keep me from all the dangers of this night. O Lord, into Thy hands I commend my spirit; save me waking, and defend me sleeping, that I may watch in Thee, and rest in peace. Suffer me not to sleep in sin, and to lie languishing in it unto death, and so be buried in the grave of Thy holy judgments; but watch over my soul, and shelter it from temptation under the shadow of Thy wings. Keep me from all evil dreams and unclean thoughts; that being preserved by Thy protection, and refreshed with comfortable rest, I may rise and offer to Thee my daily bounden duty and

service, and at the end of my pilgrimage may receive the crown which Thou hast promised to those that love Thee, in that day which no night shall follow.

Have mercy, O Father of the spirits of all flesh, on all mankind; convert all Jews, Turks, and Heathens, to Thy truth: strengthen and confirm all Christians therein: bless the universal Church; unite it, and heal its breaches; reform whatever is amiss in it, and establish it in truth and peace: preserve and defend all Christian princes, especially our sovereign; prosper and bless all her undertakings, and abate the pride and malice of her enemies. Bless the clergy with soundness of doctrine, and purity of life; the council with wisdom, the judges with integrity, the magistrates with discretion, and the people with the grace of obedience and loyalty. Comfort and relieve those who labour under any affliction of body or mind, who are in danger, or want, in prison, or condemned to death. Those that love and do good to me, reward sevenfold into their bosom: those who hate me without a cause, convert and forgive: and grant us all so to pass through things temporal, that we finally lose not the things eternal, through Jesus Christ our blessed Saviour. Amen.

Our Father, &c.

FRIDAY MORNING.

THE DECAD.

Treat thy body with severity and violence, and continue the rigorous discipline, till thy flesh be effectually subdued by the spirit; and the neglect of sensual pleasures shall be liberally recompensed by the abundance of heavenly and intellectual joys.

2. It is the most fatal of all infatuations, to pamper

and gratify our bodies, at the expense and extreme hazard of our souls.

3. This present state of mortality is the only scene of action and improvement; and since this scene so suddenly may change, we are not safe in delaying our repentance one moment.

4. The sharpest afflictions in this life will quickly have a period; they have their interval of ease and comfort: but the miseries and tortures of the wicked in the next life, have no end, no refreshment, no intermission.

5. He who now stands tamely at the bar of men, and suffers for truth and righteousness, shall be advanced to a throne among the saints and martyrs, to assist at the trial of his once-insulting judges.

6. Let the afflicted and persecuted bless his bitter cup; for in the end he shall taste more refined and substantial delights, than the most uninterrupted prosperity could ever bring to the most voluptuous and fortunate.

7. The sackcloth of the penitent shall shine glorious as the sun: when all the gay pomp of the gaudy sinner shall be trampled under foot like dung.

8. The contempt of riches is the greatest of treasures; devout prayer the most delicious entertainment; alms the most prevailing advocate at the throne of grace; self-denial the most exalted pleasure; and the conquest of ill habits the most glorious triumph.

9. Bear constantly about you a lively idea of Christ crucified; consider carefully His life, and let the perfection of that shame you into the reforming of your own.

10. In all the changes and chances of this world, let thy will be entirely resigned to God; for He is all in all, eternal and unchangeable, perfect and happy in Himself, absolute and sole Lord of the universe; and every creature is, and ought to be, entirely at His disposal.

A PENITENTIAL LITANY FOR FRIDAY MORNING.

Dr. Hickes.

O God the Father, of Heaven, Maker of all things: *have mercy on me a miserable sinner.*

O God the Son, Redeemer of the world: *have mercy on me a miserable sinner.*

O God the Holy Ghost, sanctifier of the Church: *have mercy on me a miserable sinner.*

O holy, blessed, and glorious Trinity; who art, who wast, and who art to come: *have mercy on me a miserable sinner.*

O everlasting King, immortal, invisible, who inhabitest that light to which no man can approach; great in counsel, mighty in work, and of whose wisdom there is no end: *have mercy on me a miserable sinner.*

Thou who madest all things for Thyself, this world for the use of man, and man himself for the enjoyment of Thee: *have mercy on me a miserable sinner.*

O God and Father of all, who art above all, and through all, and in us all: from whom, by whom, and in whom are all things: in whom we live, move, and have our being: *have mercy on me a miserable sinner.*

O Lord, who searchest the heart, and triest the reins; who quickenest the dead, and callest those things that are not as if they were; whose eyes are brighter than the sun, beholding all the ways of men: *have mercy on me a miserable sinner.*

O God, who takest no pleasure in iniquity; with whom there is no acceptance of persons; terrible in Thy counsels towards the sons of men; whose anger none can withstand: *have mercy on me a miserable sinner.*

Thou whose mercy is above all Thy works, and even triumphs in the midst of judgment itself; O God most gracious, shewing mercy, even to a thousand generations, for Thy covenant's sake: *have mercy on me a miserable sinner.*

O Father of mercies, and God of all consolation,

who by the death of Thy Son hast redeemed us, and by the grace of Thy Spirit dost sanctify all Thy faithful people: *have mercy on me a miserable sinner.*

Have mercy, O Lord, and spare me.

Have mercy, O Father, and hear me.

Spare me, good Lord, and every soul that calls upon Thee.

II.

From all evil, and from all sin; but particularly from all pride and obstinacy; from vain-glory and self-sufficiency: from all avarice and covetousness: *deliver me, O Lord.*

From gluttony and surfeiting; from envy and hatred; from anger and malice; from luxury and uncleanness; from sloth and inordinate anxiety: *deliver me, O Lord.*

From all hypocrisy and uncharitableness; from all baseness and pusillanimity; from all blindness and hardness of heart: *deliver me, O Lord.*

From all the perils and dangers of this day; from all sins, whether of omission or commission; and from all the snares of the world, the flesh, and the devil: *deliver me, O Lord.*

By the might of Thy omnipotency, by the majesty of Thy glory, and by the multitude of Thy mercies: *deliver me, O Lord.*

By the intercession of my blessed Saviour and Redeemer; for the sake of all that He hath done and suffered for us: *deliver me, O Lord.*

Now, and at all times, when I cry unto Thee; but especially in the hour of death, and in the day of judgment: *deliver me, O Lord.*

III.

I, a miserable sinner, beseech Thee to hear me, O

Finally, O Lord, adored be Thy goodness for all the mercies, both temporal and spiritual, which Thou from time to time hast bestowed upon me; for the good things of this life, and the hope of eternal happiness in the next. Particularly I offer unto Thee my humble thanks and praise for Thy preservation of me from the perils of the day past: if I have escaped any sin, it is the effect of Thy restraining grace; if I have avoided any danger, it was Thy hand directed me: to Thy holy Name be ascribed all honour and glory. O let the sense of all Thy blessings have this effect upon me, to make me better, and to lead me to repentance: all which I beg for Jesus Christ's sake, in whose blessed Name and words I further pray unto Thee, saying,

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preserved me from them, and hast also liberally, and with a bountiful hand, supplied me with the necessaries of life, notwithstanding my great and manifold sins committed against Thee.

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O thou Father of mercies, who desirest not the death of a sinner, in the name and mediation of our blessed Saviour Jesus Christ, I most humbly crave pardon for my sins: Lord, I repent; help my impenitency; and, for the time to come, water my heart with the dew of Thy heavenly grace, that I may no longer bring forth weeds, fit only for the fire. Convert me, O Lord, and I shall be converted; open my eyes, direct my heart, and so draw me after Thee, that I may no more return with the dog to his vomit, but serve Thee in righteousness and holiness all my days. Lighten, O Saviour, my darkness, and mercifully keep me from all the dangers of this night. O Lord, into Thy hands I commend my spirit; save me waking, and defend me sleeping, that I may watch in Thee, and rest in peace. Suffer me not to sleep in sin, and to lie languishing in it unto death, and so be buried in the grave of Thy holy judgments; but watch over my soul, and shelter it from temptation under the shadow of Thy wings. Keep me from all evil dreams and unclean thoughts; that being preserved by Thy protection, and refreshed with comfortable rest, I may rise and offer to Thee my daily bounden duty and

service, and at the end of my pilgrimage may receive the crown which Thou hast promised to those that love Thee, in that day which no night shall follow.

Have mercy, O Father of the spirits of all flesh, on all mankind; convert all Jews, Turks, and Heathens, to Thy truth: strengthen and confirm all Christians therein: bless the universal Church; unite it, and heal its breaches; reform whatever is amiss in it, and establish it in truth and peace: preserve and defend all Christian princes, especially our sovereign; prosper and bless all her undertakings, and abate the pride and malice of her enemies. Bless the clergy with soundness of doctrine, and purity of life; the council with wisdom, the judges with integrity, the magistrates with discretion, and the people with the grace of obedience and loyalty. Comfort and relieve those who labour under any affliction of body or mind, who are in danger, or want, in prison, or condemned to death. Those that love and do good to me, reward sevenfold into their bosom: those who hate me without a cause, convert and forgive: and grant us all so to pass through things temporal, that we finally lose not the things eternal, through Jesus Christ our blessed Saviour. Amen.

Our Father, &c.

FRIDAY MORNING.

THE DECAD.

Treat thy body with severity and violence, and continue the rigorous discipline, till thy flesh be effectually subdued by the spirit; and the neglect of sensual pleasures shall be liberally recompensed by the abundance of heavenly and intellectual joys.

2. It is the most fatal of all infatuations, to pamper

and gratify our bodies, at the expense and extreme hazard of our souls.

3. This present state of mortality is the only scene of action and improvement; and since this scene so suddenly may change, we are not safe in delaying our repentance one moment.

4. The sharpest afflictions in this life will quickly have a period; they have their interval of ease and comfort: but the miseries and tortures of the wicked in the next life, have no end, no refreshment, no intermission.

5. He who now stands tamely at the bar of men, and suffers for truth and righteousness, shall be advanced to a throne among the saints and martyrs, to assist at the trial of his once-insulting judges.

6. Let the afflicted and persecuted bless his bitter cup; for in the end he shall taste more refined and substantial delights, than the most uninterrupted prosperity could ever bring to the most voluptuous and fortunate.

7. The sackcloth of the penitent shall shine glorious as the sun: when all the gay pomp of the gaudy sinner shall be trampled under foot like dung.

8. The contempt of riches is the greatest of treasures; devout prayer the most delicious entertainment; alms the most prevailing advocate at the throne of grace; self-denial the most exalted pleasure; and the conquest of ill habits the most glorious triumph.

9. Bear constantly about you a lively idea of Christ crucified; consider carefully His life, and let the perfection of that shame you into the reforming of your own.

10. In all the changes and chances of this world, let thy will be entirely resigned to God; for He is all in all, eternal and unchangeable, perfect and happy in Himself, absolute and sole Lord of the universe; and every creature is, and ought to be, entirely at His disposal.

A PENITENTIAL LITANY FOR FRIDAY MORNING.

Dr. Hickes.

O God the Father, of Heaven, Maker of all things: *have mercy on me a miserable sinner.*

O God the Son, Redeemer of the world: *have mercy on me a miserable sinner.*

O God the Holy Ghost, sanctifier of the Church: *have mercy on me a miserable sinner.*

O holy, blessed, and glorious Trinity; who art, who wast, and who art to come: *have mercy on me a miserable sinner.*

O everlasting King, immortal, invisible, who inhabitest that light to which no man can approach; great in counsel, mighty in work, and of whose wisdom there is no end: *have mercy on me a miserable sinner.*

Thou who madest all things for Thyself, this world for the use of man, and man himself for the enjoyment of Thee: *have mercy on me a miserable sinner.*

O God and Father of all, who art above all, and through all, and in us all: from whom, by whom, and in whom are all things: in whom we live, move, and have our being: *have mercy on me a miserable sinner.*

O Lord, who searchest the heart, and triest the reins; who quickenest the dead, and callest those things that are not as if they were; whose eyes are brighter than the sun, beholding all the ways of men: *have mercy on me a miserable sinner.*

O God, who takest no pleasure in iniquity; with whom there is no acceptance of persons; terrible in Thy counsels towards the sons of men; whose anger none can withstand: *have mercy on me a miserable sinner.*

Thou whose mercy is above all Thy works, and even triumphs in the midst of judgment itself; O God most gracious, shewing mercy, even to a thousand generations, for Thy covenant's sake: *have mercy on me a miserable sinner.*

O Father of mercies, and God of all consolation,

who by the death of Thy Son hast redeemed us, and by the grace of Thy Spirit dost sanctify all Thy faithful people: *have mercy on me a miserable sinner.*

Have mercy, O Lord, and spare me.

Have mercy, O Father, and hear me.

Spare me, good Lord, and every soul that calls upon Thee.

II.

From all evil, and from all sin; but particularly from all pride and obstinacy; from vain-glory and self-sufficiency: from all avarice and covetousness: *deliver me, O Lord.*

From gluttony and surfeiting; from envy and hatred; from anger and malice; from luxury and uncleanness; from sloth and inordinate anxiety: *deliver me, O Lord.*

From all hypocrisy and uncharitableness; from all baseness and pusillanimity; from all blindness and hardness of heart: *deliver me, O Lord.*

From all the perils and dangers of this day; from all sins, whether of omission or commission; and from all the snares of the world, the flesh, and the devil: *deliver me, O Lord.*

By the might of Thy omnipotency, by the majesty of Thy glory, and by the multitude of Thy mercies: *deliver me, O Lord.*

By the intercession of my blessed Saviour and Redeemer; for the sake of all that He hath done and suffered for us: *deliver me, O Lord.*

Now, and at all times, when I cry unto Thee; but especially in the hour of death, and in the day of judgment: *deliver me, O Lord.*

III.

I, a miserable sinner, beseech Thee to hear me, O

Lord, that it may please Thee to give me Thy grace, that I may worship Thee, the Lord my God, in spirit and in truth, and serve Thee only: *I beseech Thee to hear me, good Lord.*

That I may love Thee with all my heart, with all my soul, and with all my strength; that I may stedfastly believe in Thee, give Thee thanks always, and put my whole trust at all times in Thee alone: *I beseech Thee to hear me, good Lord.*

That I may honour Thy holy Name and Thy Word; that I may remember my covenant with Thee at my baptism, and all my renewed vows to adhere unto Thee only, against all the temptations of the world, the flesh, and the devil: *I beseech Thee to hear me, good Lord.*

That my conversation may be in all the simplicity of truth; that I may faithfully keep and perform what I promise, more especially if by invocation of Thy Name, though it be to my own hindrance: *I beseech Thee to hear me, good Lord.*

That my service of Thee, both private and public, may be without all superstitious fear, in true righteousness; that I may sanctify Thy day by a holy rest; and keep the festivals of Thy Church in exercises of religion and devotion: *I beseech Thee to hear me, good Lord.*

That I may love my neighbour as myself; that I may do to all men as I would they should do unto me: *I beseech Thee to hear me, good Lord.*

That I may obey and reverence with due honour my parents and superiors; and submit myself to the higher powers, not only for wrath, but also for conscience sake. *I beseech Thee to hear me, good Lord.*

That I may be perfectly true and just in all my dealings; that I may injure no man's life, good name, or honour, out of anger, malice, or envy; and as I

have opportunity, may do good unto all men: *I beseech Thee to hear me, good Lord.*

That, by pouring Thy love into my heart, Thou wouldst cleanse it from all inordinate desires of the flesh and impure affections; that I may present my body a living and holy sacrifice, well pleasing unto Thee: *I beseech Thee to hear me, good Lord.*

That Thou wouldst make me to grow in grace; that Thou wouldst give me the true love of Thee and my neighbour, with the contempt of myself, and the things of this world; and at length receive me into Thine everlasting kingdom: *I beseech Thee to hear me, good Lord.*

IV.

That it may please Thee to preserve the holy Church universal; and to deliver every branch thereof from all false doctrine, heresy, and schism: *I beseech Thee to hear me, good Lord.*

That from the rising of the sun, even unto the going down of the same, Thy Name may be great among the Gentiles, and that all the kingdoms of the earth may become the kingdom of Thy Son: *I beseech Thee to hear me, good Lord.*

That Thou wouldst have mercy upon all Jews, Turks, Infidels, and Heretics; open and enlighten the eyes of all that sit in darkness, and in the shadow of death; and guide their feet into the way of peace: *I beseech Thee to hear me, good Lord.*

That all who are called by Thy Name, may make it their study to adorn, by a good conversation, the holy religion they profess; and that their works may so shine before men, even those who yet know Thee not, that they also may glorify Thee, our Father, who art in Heaven: *I beseech Thee to hear me, good Lord.*

That Thy kingdom may come unto all who truly call upon Thee, in peace, righteousness, and joy of the Holy Spirit: and that both Thy Name may be sanctified, and Thy Will be done in us and by us on earth, as it is in Heaven by the holy angels: *I beseech Thee to hear me, good Lord.*

That Thou wouldst give to all Christian princes and states, unity, peace, and firm concord, with a true zeal for Thy glory: *I beseech Thee to hear me, good Lord.*

That Thou wouldst vouchsafe to defend the cause of the orphans and widow: to succour all that are desolate and oppressed; and to have pity on all who labour under any calamity, in mind, body, or estate: *I beseech Thee to hear me, good Lord.*

That Thou wouldst give them patience under their afflictions, and spiritual wisdom, to improve them to the advantage of their souls: *I beseech Thee to hear me, good Lord.*

That Thou wouldst be pleased to give me, with all Thy faithful people, our daily bread, spiritually and bodily: *I beseech Thee to hear me, good Lord.*

That Thou wouldst graciously forgive us our trespasses, as we forgive them who trespass against us; and defend us continually under the shadow of Thy wings against all temptation, and deliver us from the evil one: *I beseech Thee to hear me, good Lord.*

That neither by frailty, enticement, nor any torture, Thou wouldst permit any of us to fall from Thee; but wouldst perfect Thy praise in us, by the stedfastness of our faith, and by the invincibleness of our love, to the beating down of Satan under our feet: *I beseech Thee to hear me, good Lord.*

That Thou wouldst hear always my prayers, and the prayers of Thy Church; and that whatever we faithfully ask for ourselves and others, may, through

Thy grace, be effectually obtained: *I beseech Thee to hear me, good Lord.*

V.

O Father, in the Name of the Son, *I beseech Thee to hear me.*

O Lord, my Protector, behold me; and look upon the face of Thy Christ.

Remember Thy servant, O Lord, with Thy good pleasure; and visit me with Thy salvation.

Convert me, O Lord God of Hosts, shew me the light of Thy countenance, and I shall be whole.

Turn the scourge of Thine anger from this land, and give peace in our time, O Lord.

O Lamb of God, who takest away the sins of the world, grant us Thy peace.

O Lamb of God, who takest away the sins of the world, have mercy upon us.

Lord, have mercy upon us.

Christ, have mercy upon us.

Lord, have mercy upon us.

Our Father, &c.

FRIDAY EVENING.

THE DECAD.

By labour and pain, with weeping and mourning, is the kingdom of Heaven obtained; but by honour and ease is Paradise lost.

2. Howsoever it might fare with thee in this world, and whatever calamity and trouble thou labourest under, give thanks unto God; for He dispenseth all things providentially in this world, with a true and righteous judgment after the counsel of His eternal wisdom.

3. Complain not against the dispensations of God, how severe soever; nor dare to find fault with that Providence which you ought to adore.

4. A great gift of God it is, to be poor in this world for the sake of Christ, that thou mayest be great in the kingdom of Heaven.

5. God in great wisdom and goodness appoints us to affliction, that we may learn to love and value Him and Heaven the more, be made sensible of our own impotence, and grow wiser and humbler by His chastisements.

6. How absurd it is, to endeavour to escape a momentary uneasiness, by committing such sins as will in the end expose us to torments insupportable and eternal!

7. Then esteem thyself happy indeed when thou canst even enjoy thy sorrows, and find a sensible satisfaction in suffering for Christ; for this is in a manner to attain Heaven upon earth.

8. The cross is the path that leads to bliss, in which the holy Jesus and His blessed saints marched before us; and why should we expect to arrive at the Heavenly Jerusalem in a different way from them?

9. Our Saviour's crown of thorns preceded His crown of glory. How then can we hope for Heaven by a life of softness, ease, and pleasure?

10. The Captain of our salvation was made perfect through sufferings; and our conformity to Him is our glory and His delight.

A PENITENTIAL OFFICE FOR FRIDAY EVENING.

Bp. Ken.

O Lord God, with shame, and sorrow, and confusion of face, I confess and acknowledge Thy infinite mercy and goodness towards me; my infinite vileness and ingratitude to Thee.

Thou, Lord, infinitely good and gracious, wast pleased, out of Thy own free mercy and goodness to me, first to love me, and excite me to love again: *glory be to Thee.*

Thou, Lord, didst vouchsafe, of a miserable sinner, to make me a member of my Saviour, Thy own child, and an heir of Heaven: *glory be to Thee.*

I, infinitely wicked and unworthy, have despised, rejected, and forfeited all the inestimable blessings to which I was entitled by my baptism: *Lord, have mercy upon me.*

Woe is me, wretch that I am! I have cut myself off, by my sins, from being a true member of Christ's mystical body, and from all the gracious influences I might have derived from my union to Him: *Lord, have mercy upon me.*

Woe is me, wretch that I am! I have, by my numerous provocations, lost that Holy Spirit of adoption, whereby I might become Thy child, O God, and call Thee Father, and am become a child of wrath: *Lord, have mercy upon me.*

Woe is me, wretch that I am! I have, by my own wilful impiety disclaimed my being an inheritor of the kingdom of Heaven, and am become an heir of the kingdom of darkness: *Lord, have mercy upon me.*

Woe is me! I have easily yielded to the temptations of Satan, and have done the works of my father the devil: *Lord, have mercy upon me.*

Woe is me! I have greatly coveted and pursued the pomps and vanities of this wicked world: *Lord, have mercy upon me.*

Woe is me! I have indulged the sinful lusts of the flesh, and given myself up to work all uncleanness with greediness: *Lord, have mercy upon me.*

Woe is me! I have loved all things, which Thou, O Lord, hatest, and am myself become odious in Thy sight: *Lord, have mercy upon me.*

Woe is me! I have neither believed in Thee, O my God, nor obeyed Thee, nor loved Thee, as I ought, and as I solemnly vowed I would: *Lord, have mercy upon me.*

O Lord God, most gracious and reconcileable, pity and pardon me.

II.

I lament, O Lord God, my detestable impiety, for having so long, so often, and so obstinately offended Thee.

In the bitterness of my soul, O Father of mercies, I bewail and abhor my unworthiness, and the hardness of my heart that has despised the riches of Thy goodness and forbearance, and long-suffering, which would have led me to repentance.

O Lord God, whatever Thou deniest me, deny me not a broken and contrite heart.

O that my head were waters, and mine eyes fountains of tears, that I might weep much, and love much, having much to be forgiven!

Lord, hear me, help me, save me, for Thy own gracious promise sake, for Thine own tender mercies' sake, for the merits and sufferings of Jesus Thy Beloved, in whom Thou hast made penitents accepted.

III.

I have sinned, O Lord God, I have sinned, and done evil in Thy sight; but I repent, and turn unto Thee.

I confess and forsake my wickedness, and am sorry for my sin.

It grieves me, O most amiable Goodness, it grieves me that ever I offended Thee.

With all my heart, O God, do I now renew my vows, which, alas! I have so often violated.

O Lord God, I, for the future, renounce the devil, that arch-rebel against Thee, with all his apostate angels.

I renounce all his worship, all his impious suggestions, delusions, and temptations: I renounce all

his works, those sins of the spirit; all tempting others to sin, all hatred of holiness and apostacy.

I utterly renounce, O Lord God, the pomps and vanities of this wicked world; all covetous desires of honour, riches, and pleasure; and all sinful excesses in things lawful.

I renounce all evil customs and evil companions; all that was vain and wicked in the world; all that friendship with the world which is enmity with Thee; and all things that may alienate my heart from Thee.

I renounce all worldly comforts and possessions, all my natural relations, yea, and my own life also, whenever they stand in competition with my duty to Thee.

I utterly renounce, O Lord God, all the sinful lusts of the flesh, all the inordinate desires of my own corrupt nature, and of my carnal mind, which is enmity with Thee.

I renounce all carnal lusts which war against Thee, and against my own soul; all sloth and idleness, intemperance, and lasciviousness, and filthiness of flesh and spirit, which renders us unclean in Thy sight.

O Lord God, I utterly renounce all things that may any way displease Thee: from them all let it be Thy good pleasure to deliver me.

IV.

Turn Thou to me, O Lord God, and so shall I be turned: turn the whole stream of my sensual affections from the love of this world to the love of Thee.

Father, accept my imperfect repentance, compassionate mine infirmities, forgive my wickedness, purify my uncleanness, strengthen my weakness, fix my unstableness, and let Thy love ever rule in my heart, through the merits and sufferings, and love of Thy Son, in whom Thou art always well pleased.

V.

For my preservation from the perils of the day past, and for all the blessings thereof, all love, all glory, be to Thee, O Lord.

O God, my defender, keep, and protect, and bless me this night, and preserve me from sin and danger, for Thy mercy's sake.

I will lay me down in peace to take my rest; O my God, under the shadow of Thy wings make me to dwell in safety.

Into Thy hands, O God of truth, I commend my soul, which Thou hast redeemed; O suffer not the purchase of Thy Son's most precious blood to perish.

All love, all glory be to Thee, O God the Father, who hast made me and all the world.

All love, all glory be to Thee, O God the Son, who hast redeemed me and all mankind.

All love, all glory be to Thee, O God the Holy Ghost, who sanctifiest me and all the elect people of God.

Lord, hear me, and accept me; pardon my failings, and supply all my wants, and the wants of all Thy faithful people: which I sum up in the words of Thine own beloved Son, Jesus Christ our Lord.

Our Father, &c.

SATURDAY MORNING.

THE DECAD.

God and religion have in them a solid and substantia. good; the one as our utmost end and happiness; the other as the best proportioned means to attain it.

2. To seek for happiness from the enjoyments of this world, is to seek the living among the dead; to search for

felicity among those things which are the very root and fountain of all our misery.

3. All things in the world are in themselves good; but when we propound them as the greatest and highest good that we expect satisfaction from, this turns them all into vanity.

4. Let us have the same opinion of the things of this world in the time of health and prosperity, as we shall certainly have when we lie languishing and draw nigh to eternity; so shall we, with a generous scorn, live above the world, and despise it.

5. Why should we set our hearts on those vanities which, when we have most need of comfort and support, are either so faithless that they will not, or so weak that they cannot, help us?

6. Let not our bodies, which are but dust and meat for worms, so engross our time and care as to entice us to neglect our immortal part, our never-dying souls.

7. The soul is a spirit, and ought not to be unequally yoked to the dregs and dross of earthly enjoyments.

8. The exigencies of the outward man the enjoyments of this world may supply, but the greatest abundance of them can never quiet a troubled conscience, nor appease an angry God, nor remove the condemning guilt of the least sin.

9. So vain and empty are all temporal pleasures, that they have scarce any proof of their reality, but the pain and torment they bring with them.

10. The wise man sums up the true value of all things in this world, in these two words, *vanity* and *vexation:* and at what price would you rate *vanity* which is nothing? or *vexation*, which is worse than nothing?

A PRAYER FOR SATURDAY MORNING.

Bp. Taylor.

O Almighty God, great Lord of Heaven and earth, I, a miserable sinner, with fear and shame cast myself down before Thee, humbly confessing my manifold sins and unsufferable wickednesses, by

which I have deserved Thy wrath, and eternal separation from the sweetest comforts of Thy presence. I confess, O great God, that I have sinned grievously against Thee by thought, word, and deed, by night and by day, in private and in public, (particularly .....); my sins of omission are infinite, and my sins of commission cannot be numbered: Thy words and laws, O God, are holy, and Thy judgments are terrible; but I have broken all Thy righteous laws, and incurred Thy severest judgments; and where shall I appear when Thou art angry with me?

But, O Lord, my judge, Thou art also my Redeemer; I have sinned, but Thou, O blessed Jesus, art my advocate: have mercy upon me, a most miserable sinner; enter not into judgment with me, lest I die; but spare me, gracious Lord, spare Thy servant whom Thou hast redeemed with Thy most precious blood: O reserve not evil in store for me against the day of vengeance, but shew Thy goodness in me, and let Thy mercy be magnified upon me; deliver me from the power of sin, and preserve me from the punishment of it.

Thou, whose mercy is without measure, whose goodness is unspeakable, despise not Thy returning servant, who earnestly begs for pardon and reconciliation; grant me the forgiveness of what is past, and a perfect repentance of all my sins, that for the time to come I may with a pure spirit, a broken and contrite heart, sanctified lips, and holy desires, serve Thee religiously, walking humbly with my God, conversing justly and charitably with men, possessing my soul in patience and holiness, and my body in sanctification and honour.

Thou who dwellest in the light to which no man can approach, in whose presence there is no night, in

the light of whose countenance there is perpetual day; I Thy servant, whom Thou hast preserved this night, who live by Thy power this day, bless and glorify Thee for the defence of Thy Almighty Providence, and humbly pray Thee to grant that this day, and all the days of my life, may be holy and peaceable, healthful to my body, and profitable to my soul. Send Thy holy Spirit, the Spirit of peace, to be the guide of my ways, the guard of my soul and body. Save, defend, and keep me in Thy fear and love; give unto me the light of Thy countenance, peace from Heaven, and the salvation of my soul, in the day of the Lord Jesus.

Hear also my prayers for Thy holy Catholic Church; unite all her divisions, extirpate out of her all heresies and false doctrine; accept her spiritual sacrifices; let her live by Thy Spirit, and reign in Thy glory. Remember all them whom Thou hast appointed to be stewards of Thy holy mysteries; give them such wisdom and charity, such diligence and zeal, that they may be guides to the blind, comforters to the weary and heavy-laden; that they may strengthen the weak, and confirm the strong; boldly rebuke sin, and patiently suffer for the truth.

Preserve, O great King of Heaven and earth, all Christian princes, more especially our gracious sovereign: crown them with justice and peace, and with the love of God and their people: let holiness be the ornament of their heads, and let the anointing from above make them sacred and venerable, wise and holy; that being faithful servants to Thee, the King of kings, they may inherit a crown of everlasting glory.

O blessed God, who art rich in mercy and compassion, have mercy on all states of men and women in the Christian Church: remember the poor and

needy, the widow, the fatherless, the friendless and oppressed; relieve their necessities, comfort their sorrows, strengthen their weakness; heal the sick and languishing, and them that draw near unto death; and suffer not Satan to prevail over them in the day of their calamity; give them a deliverance when Thou seest expedient for them, and in the meantime a sanctified use of Thy rod.

Let these my prayers, O Lord, find access to the throne of grace, through the Son of Thy love, our blessed Mediator and Advocate, Jesus Christ the righteous: to whom with Thee, O Father, in the unity of the Spirit, be all glory and thanks, all honour and power, all love and obedience, all majesty and dominion, for ever and ever. Amen.

Our Father, &c.

SATURDAY EVENING.

THE DECAD.

Knowing the frailty of our lives, and the certainty of our dissolution, let us by repentance and holiness so prepare ourselves for death, as to make it only a happy transition from a temporal to an eternal life, and an inlet into endless bliss and joy.

2. Our very life is nothing else but a succession of dying; every day and hour wears away part of it; and so far as it is already spent, so far we are already dead and buried.

3. Our very graves were once living: we dig through our forefathers, and must shortly become earth ourselves, to bury our posterity.

4. Devote not the flower and spirit of thy life to sin and luxury, nor think to put off God with the dregs thereoff: for He will not accept the devil's refuse.

5. It is too late to think of becoming new men when

we are ceasing to be; or of reforming our lives when we are ending them.

6. Do nothing but what thou wouldst be content to be found doing when Christ shall come to judge thee; and live so, as if every day were thy last, and the very next to eternity.

7. Let us be willing to die when God calls, and look upon a speedy summons out of this world as an act of mercy, to prevent the many sins, and many calamities, of a longer life.

8. In contemplation of the resurrection a Christian may look on death as a hurtless thing, vanquished, disarmed of its sting, and no longer the king of terrors, but a friendly introducer into those everlasting joys which the blood of Christ hath purchased for him.

9. Christ hath given us the victory over sin and death; why should we then be terrified at the approach of our last moments, since the bitterness of death is past, and the grave is swallowed up in victory?

10. Let the precious promises, and exceeding great rewards, reserved in store for them who love God, teach us constancy and perseverance in doing and suffering His will, and oblige us to the utmost industry and diligence in His service; "forasmuch as we know, that our labour shall not be in vain in the Lord."

A PRAYER FOR SATURDAY EVENING.

Bp. Taylor.

O ALMIGHTY Father, who gavest the sun for a light by day, and the ordinances of the moon and stars for a light by night; vouchsafe to receive me this night, and ever, into Thy favour and protection; defend me from all sad casualties, and evil accidents; and rule and govern me with Thy Holy Spirit, that I may pass this night without sin, and be preserved from the infection of every temptation. Let not the sins of this day deprive me of Thy gracious protection: but let Thy merciful ears be open to my prayers for pardon and forgiveness.

I desire, O Lord, with sorrow and shame to confess my sins unto Thee, and to humble myself at the remembrance of my folly: O thou God of pity and compassion, have mercy on me, for Thou art our Father, merciful and gracious, and hast revealed to us Thy infinite mercies in Jesus Christ: for His sake give me true penitence, and the perfect remission of my past sins; wash my soul in the blood of the Holy Lamb, and the baptism of repentance; and grant that I may henceforth live a holy and a blessed life, in all godliness and honesty, increasing in the knowledge of God, and being fruitful in every good work. O let it be the work of my life to obey Thee, the joy of my soul to please Thee, that, in a constant and faithful discharge of my duty, I may watch for the coming of my Lord, and be ready to enter in with Him at whatsoever hour He shall come.

Thou, O Lord, who by Thy blessed Son, our most gracious and most holy Redeemer, hast subdued all the powers of hell and the grave, taken away the sting of death, and broken in pieces the power of darkness; have mercy upon me now, and at the hour of death: O let me not be snatched away unprepared, nor surprised in any act of sin, nor called upon when my lamp is untrimmed: let my death (if it be Thy blessed will) be neither violent nor untimely, but after the ordinary visitation of men; preserve my reason and religion, my faith and hope, my sense and speech, perfect and useful to the last of my days; and grant that I may die the death of the righteous, and my future state be like his.

Defend, O Lord, and preserve Thy Church from all heresy and schism; from the conspiracies of the atheists and the sacrilegious; from all that persecute and oppose the truth: and give unto them who serve Thee in the ministries of religion, wisdom and holi-

, the blessings of peace and righteousness, and the erful aid of Thy Holy Spirit.

nd, O Almighty God, who rulest in the king- s of men, by whom kings reign and princes ee justice, defend those with Thy mercy whom u hast adorned with Thy power; advance the interests, and preserve the persons of all Chris- princes, especially our most gracious Queen; nd and save them from all treasons and con- acies, give them long life and peace in this world, a crown of glory in the world to come.

With a propitious eye, O gracious Comforter, be- d all that are in affliction; hear the sighings of the tressed, the groans of the sick, the prayers of the pressed, the desires of the poor and needy; give m patience under their sufferings, and a happy ue out of all their afflictions.

These my prayers, O most merciful Father, vouch- e to hear, through the mediation of Jesus Christ r Redeemer and most merciful Saviour, who with ee and the Holy Ghost together is worshipped and rified in all the Churches of the saints, one God ssed for ever. Amen.

Our Father, &c.

MORNING AND EVENING PRAYERS FOR A FAMILY.

MORNING PRAYER FOR A FAMILY.

O ETERNAL God, and most merciful Father, look down upon us Thy unworthy creatures, who present ourselves before the throne of Thy majesty and glory, to offer unto Thee the morning sacrifice of our unfeigned praises, for the many and undeserved favours bestowed upon us; for creating us reasonable creatures, and continuing our understanding, limbs, and senses, entire to the present time; and for protecting us from the dangers of the past night, refreshing us with sufficient rest, and bringing us safe to the beginning of this day.

But more especially we glorify Thy name for Thine infinite love in the redemption of the world by Thy beloved Son Jesus Christ, for the means of grace and for the hope of glory. O Lord, give us all grace to please Thee, not only with our tongues, but by living in obedience to Thy holy commands all the days of our life.

Good God, make us truly sensible of, and penitent for, all the sins that we have committed against Thy Divine Majesty, in thought, word, or deed. Wash away their guilt with the precious blood of Thy dear Son: be reconciled to us for His sake, and save us from the wrath to come.

Draw our minds from the love of this world, and teach us to use it with temperance, sobriety, and moderation; with an entire trust and dependence on Thy fatherly care and good providence, and with a perfect submission to Thy blessed will in all things.

O Lord, root out of our hearts all pride and envy;

all hatred, malice, and ill-will: put away from us all censoriousness and uncharitableness; all lying and slandering, and whatever else is contrary to a truly Christian spirit; and endue us, we most humble pray Thee, with that meekness and humility which is in Thy sight of so great value, and with all those holy and Christian dispositions which Thou lovest and delightest in.

Instruct us in all the particulars of our duty which we owe to Thee, our neighbour, and ourselves. Guide and conduct us by Thy good Spirit through all the business and affairs of this life. Teach us to act with faithfulness and honesty in every thing that we take in hand: and give us such a dread of Thy displeasure, and such a sense of Thy continual presence with us, as may secure us by Thy grace against all the temptations of the world, the flesh, and the devil.

O Lord, assist us this day with the gracious motions of Thy Holy Spirit, that we may continually arise from the death of sin unto a life of righteousness; preserve us from the dangers of evil company, from the deceitfulness of our own hearts, and defend us more especially from those sins that are most apt to betray and ensnare us. Let Thy blessing accompany all our honest labours and endeavours; and vouchsafe us such a measure of health, and other temporal mercies, as Thou seest best and most fitting for us. We desire, O Lord, to leave ourselves, and all our affairs, in Thy hands, humbly beseeching Thee to take us, and all that belong to us, under the protection of Thy good providence; and so to bless, direct, and guide us in this life, that we may at last obtain that greatest of all blessings, the eternal salvation of our immortal souls,

Omit this on Sunday Morning.

through the merits and for the sake of Thy dear Son our Saviour Jesus Christ, for whom our souls do bless and praise Thee, and in whose most holy words we sum up all our own and the wants of all mankind, saying,

Our Father, &c.

On Sunday Morning this is to be used instead of the preceding paragraph.

O merciful Father, be pleased to prepare our hearts this day for Thy worship and service, with fervent zeal and hearty devotion, that we may enter into Thy gates with thanksgiving, and into Thy courts with praise; that no vain imaginations may disturb our minds, but that our prayers may be like incense, acceptable unto Thee, through the intercession of Jesus Christ. Lord, help us to attend diligently to the precepts and instructions of Thy holy word, that we may retain them in our minds, and they may influence our lives and actions; that we may not be hearers of Thy word only, but likewise doers of it, and so may be blessed in the deed.

O Lord, we must humbly beseech Thee to hearken graciously unto the prayers, and accept of the praises which are offered unto Thee this day by Thy holy Catholic Church throughout the world, and send down Thy blessings upon her; that all who profess and call themselves Christians may be brought out of heresy and error, may be delivered from all dangers and calamities, may depart from all iniquity, and devoutly serve Thee in all manner of good works, unto their lives' end.

Good Lord, hear our prayers, and grant our requests; and conduct us safely through all the changes and chances of this mortal life: and hereafter receive us into Thy heavenly kingdom for Thy well-beloved Son's sake, Jesus Christ, our dear and only Saviour,

in whose blessed Name and words we conclude our prayers, saying,

Our Father, &c.

EVENING PRAYER FOR A FAMILY.

O HOLY, blessed, and glorious God, have mercy upon us, miserable sinners; let the prayers and supplications of Thy servants be acceptable unto Thee, through Jesus Christ our Mediator and Advocate. Amen.

O Almighty God and gracious Father, Thou hast established the Heavens and the earth in a wonderful order, making day and night to succeed each other, for the comfort and refreshment of mankind; we make our humble address to Thy Divine Majesty, begging of Thee mercy and protection this night, and ever. O Lord, pardon all our sins, our vain thoughts, light or rash words, and our irregular actions; and, whatever we have done amiss this day, or at any time before, be fully reconciled unto us in the blood of Thy dear Son.

Behold, O God, our souls are troubled at the remembrance of our sins, at the frailty of our flesh, subject to many temptations, and unable to resist them. O Lord God of mercy, we earnestly beseech Thee so to assist us with Thy Holy Spirit, that we may mortify all our sinful inclinations, vain desires, and disorderly passions: that as we have formerly served divers lusts, and vicious appetites, so now we may wholly dedicate ourselves to Thy service, and the practice of a holy life.

Convince us truly, O Lord, of the great folly and danger of sin; and teach us ever to value Thy love above all things, and to esteem Thy favour more than life itself; and grant that we may pass through all the temptations of this world with peace, and innocence.

and safety; and enable us to fight manfully against our great adversary the devil, who is daily lying in wait to destroy us.

Suffer us not, O merciful God, to be led away by the vain and foolish customs of this world, nor seduced from our duty by the company and example of wicked men; but grant that we may make Thy laws the rule of all our actions; and let it be our constant and most zealous endeavours to please Thee above all things, and faithfully to discharge our duty in the several places and stations wherein Thy providence is pleased to place us.

Teach us, O Lord, so to number our days, that we may apply our hearts unto wisdom; make us duly mindful that Thou art present every where, and privy to our most secret thoughts; that we may never dare to do any thing but what Thou approvest, and of which we may give a comfortable account at the great day of the Lord Jesus. O fit and prepare us for that solemn time, by a virtuous and holy life: that when we come to appear before the great Judge of all the world, we may be found of the number of those happy souls whom He shall then pronounce blessed.

Extend Thy goodness, O Lord, to all mankind; have mercy upon all Jews, Turks, Infidels, and Heretics; and bring them to the light, and knowledge, and practice of Thy laws.

Bless all our governors both in Church and State; make them all, in their several places and stations, useful and serviceable to Thy glory, and the good and welfare of this Church and nation.

Send down Thy blessings, spiritual and temporal, upon all our friends and relations; do good to those who have done or wished us evil; and vouchsafe unto every one of us, and to all Christians, whatever Thou knowest to be best, in reference to our temporal and eternal welfare.

Comfort and relieve all those that are afflicted or distressed in mind, body, or estate; give them patience and submission in their troubles, and in Thy own due time grant them a happy issue out of all their afflictions. And as we pray unto Thee, O God, for ourselves and others, so we desire to bless and praise Thy holy name, for all Thy manifold mercies and favours vouchsafed to us and all mankind. We give Thee hearty thanks for preserving us this day past, and the rest of our lives, from innumerable accidents and dangers; for our health, strength, peace, and safety, for providing for our bodies, and taking care of our souls; but, above all, for Thine inestimable love in the redemption of the world by our Lord and Saviour Jesus Christ, for the means of grace, and for the hope of glory. O Lord, imprint on our hearts such a deep sense of Thy mercies, that we may shew forth Thy praise not only with our lips, but in our lives, by giving up ourselves to Thy service, and by walking before Thee in holiness and righteousness all the days of our lives.

Finally, O Lord, we commend ourselves, our souls and bodies, and all that belong to us, to Thy fatherly care and good providence, beseeching Thee to take us this night under Thy Almighty protection, that no evil come near to hurt us. Refresh our bodies with quiet rest and sleep, and our souls with the consolations of Thy Holy Spirit; and when Thou shalt think fit to take us out of this world, give us everlasting rest and peace in Thy eternal kingdom, through the merits and for the sake of our blessed Saviour and Redeemer Jesus Christ, who has taught us when we pray to say,

Our Father, &c.

A PRAYER, WHICH MAY BE ADDED TO THE DAILY EVENING PRAYER ON THE LORD'S DAY.

MOST gracious God, we return Thee our most humble and hearty thanks for permitting us this day to attend upon Thee, together with our Christian brethren, in the public duties of Thy worship and service, to offer up our praises and prayers to Thy Divine Majesty, to hear Thy Holy Word read and preached by the ministers of the Gospel.

O Lord, pardon all the wanderings and disorders of our minds, and whatsoever else Thou hast seen amiss in us this day past, in any of our thoughts, desires, expressions, or actions; forgive the iniquities of our holy things, and graciously accept our sincere, though weak, endeavours to serve Thee.

And as we have been taught, exhorted, and encouraged out of Thy Holy Word, so help us, all the following week, to testify the truth and honesty of our hearts in all this by a blameless conversation; in all humility, meekness, temperance, righteousness, charity, and peace, with all them that call on the Lord out of a pure heart.

Help us, by the use of all the means of grace and salvation, to grow in grace and in the knowledge of our Lord and Saviour Jesus Christ, fitting us more and more for the seeing and enjoying Thee our God, and our blessed Redeemer, in the life to come: and grant that when we shall cease to praise and serve Thee with Thy saints on earth, we may continue to be so employed with the blessed spirits in Heaven.

O Lord, hear us from Heaven Thy dwelling-place; forgive the sins of our persons and the sins of our prayers; and do more for us than we are worthy to expect at Thy hands, for His sake who alone is worthy, even Jesus Christ, our Mediator and Redeemer. Amen.

A GRACE BEFORE MEAT.

E acknowledge Thy goodness, O Lord, in making rovision for us: pardon our sins, which render worthy of these and all other Thy mercies; and us with a thankful use of Thy creatures, that may never minister to luxury and sensuality: hat we may be enabled, through the strength of , to do Thee all faithful service, through Jesus st our Lord. Amen.

AFTER MEAT.

LESSED be Thy holy name, O Lord, for thus ing and sustaining us Thine unworthy creatures; h us to labour for the meat which endureth to lasting life: that as we are maintained by Thy nty, so we may live to Thy praise and glory, ugh Jesus Christ our Lord. Amen.

I desire, O Lord, with sorrow and shame to confess my sins unto Thee, and to humble myself at the remembrance of my folly: O thou God of pity and compassion, have mercy on me, for Thou art our Father, merciful and gracious, and hast revealed to us Thy infinite mercies in Jesus Christ: for His sake give me true penitence, and the perfect remission of my past sins; wash my soul in the blood of the Holy Lamb, and the baptism of repentance; and grant that I may henceforth live a holy and a blessed life, in all godliness and honesty, increasing in the knowledge of God, and being fruitful in every good work. O let it be the work of my life to obey Thee, the joy of my soul to please Thee, that, in a constant and faithful discharge of my duty, I may watch for the coming of my Lord, and be ready to enter in with Him at whatsoever hour He shall come.

Thou, O Lord, who by Thy blessed Son, our most gracious and most holy Redeemer, hast subdued all the powers of hell and the grave, taken away the sting of death, and broken in pieces the power of darkness; have mercy upon me now, and at the hour of death: O let me not be snatched away unprepared, nor surprised in any act of sin, nor called upon when my lamp is untrimmed: let my death (if it be Thy blessed will) be neither violent nor untimely, but after the ordinary visitation of men; preserve my reason and religion, my faith and hope, my sense and speech, perfect and useful to the last of my days; and grant that I may die the death of the righteous, and my future state be like his.

Defend, O Lord, and preserve Thy Church from all heresy and schism; from the conspiracies of the atheists and the sacrilegious; from all that persecute and oppose the truth: and give unto them who serve Thee in the ministries of religion, wisdom and holi-

l.	As the necessity of each day requires.
	The spiritual food of our souls, and also that of our body.
forgive us our tres-sses, as we forgive m that trespass ainst us.	Forgive us our talents, who forgive others their pence.
lead us not into nptation;	Nor suffer us to enter into temptation, when we are led away and ready to yield it.
deliver us from il.	From that author of evil that is without us, the devil, and the world; and from the author of evil that is within us, our own flesh; from the evil of sin by Thy grace, and from the evil of punishment by Thy mercy; from all evil by Thy peace.
Thine is the king-m,	Absolute in itself.
the power,	Independent on any other.
the glory, for ever d ever.	Shining round about all things, and in all things; and from Thee, and by Thee, and to Thee, in the glory and salvation of Thy servants. Amen.

A DEVOUT PRAYER, WHICH MAY BE USED AT ALL TIMES.

Bp. Cosin.

GRANT me, gracious Lord, a pure intention of my heart, and a stedfast regard to Thy glory in all my actions; possess my mind continually with Thy presence, and ravish it with Thy love, that my only delight may be to be embraced in the arms of Thy protection. Be Thou a light unto mine eyes, music to my ears, sweetness to my taste, and a full contentment to my heart: be Thou my sunshine in the day, my food at the table, my repose in the night, my clothing in nakedness, and my succour in all necessities.

Lord Jesus, I give Thee my body, my soul, my substance, my fame, my friends, my liberty, and my life: dispose of me and all that is mine, as it seemeth best to Thee, and to the glory of Thy blessed Name. I am not now mine own, but Thine; therefore claim me as Thy right, keep me as Thy charge, and love me as Thy child: fight for me when I am assaulted, heal me when I am wounded, and revive me when I am destroyed.

My Lord and my God, I beseech Thee to give me patience in troubles, humility in comforts, constancy in temptations, and victory against all my ghostly enemies. Grant me sorrow for my sins, thankfulness for Thy benefits, fear of Thy judgments, love of Thy mercies, and mindfulness of Thy presence for evermore. Make me humble to my superiors, and friendly to my equals; ready to please all, and loath to offend any; loving to my friends, and charitable to mine enemies. Give me modesty in my countenance, gravity in my behaviour, deliberation in my speech, holiness in my thoughts, and righteousness in all my actions; let Thy mercy cleanse me from my sins, and

Thy grace bring forth in me the fruits of everlasting life.

Lord, let me be obedient without arguing, humble without feigning, patient without grudging, pure without corruption, merry without lightness, sad without mistrust, sober without dullness, true without doubleness, fearing Thee without desperation, and trusting in Thee without presumption. Let me be joyful for nothing but that which pleaseth Thee; nor sorrowful for any thing but that which doth displease Thee; and that labour be my delight which is for Thee; and let all the rest weary me that is not in Thee. Give me a waking spirit, and a diligent soul, that I may seek to know Thy will, and when I know it may perform it faithfully, to the honour and glory of Thy ever-blessed Name. Amen.

FOR FAITH.

O BLESSED Lord, whom without faith it is impossible to please, let Thy Holy Spirit, I beseech Thee, work in me such a faith as may be acceptable in Thy sight, even the faith which worketh by love. O let me not rest in a dead, ineffectual faith; but grant that it may be such as may shew itself by my works; that it may be that victorious faith which may enable me to overcome the world, and conform me to the image of that Christ on whom I believe; that at the last I may receive the end of my faith, even the salvation of my soul, through the same Jesus Christ our blessed Redeemer. Amen.

FOR HOPE.

O LORD, who art the Hope of all the ends of the earth, let me never be destitute of a well-grounded hope, nor yet possessed with a vain presumption; suffer me not to think that Thou wilt either be recon-

ciled to my sins, or reject my repentance; but gi me, I beseech Thee, such a hope, as may be answe able to the only ground of hope, Thy promises; suc as may both encourage and enable me to purify my self from all filthiness both of the flesh and spiri that so indeed it may become to me an anchor of th soul both sure and stedfast, entering even within th veil, whither the Forerunner is for me entered, eve Jesus Christ our High-Priest, and blessed Redeeme Amen.

FOR THE LOVE OF GOD.

O HOLY and gracious Lord, who art infinitely ex cellent in Thyself, and infinitely bountiful and com passionate towards us, suffer not, I humbly beseec Thee, my heart to be so hardened through the deceit fulness of sin, as to resist such charms of love; but le them make deep and lasting impressions on my soul Thou, Lord, art pleased to require my heart, and onl Thou hast a right to it; O let me not be so sacri legiously unjust as to alienate any part of it, bu enable me to render it up whole and entire to Thee But, O my God, Thou seest it is already usurped the world with its vanities hath seized it, and, like strong man armed, keeps possession; O Thou, wh art stronger, come upon him, and take this unworth heart of mine as Thine own spoil; and so refine i with the purifying fire of Thy love, that it may be fit habitation for Thy Holy Spirit; give me such fervent, perfect, and sincere love of Thee, as may cas all fear and sloth out of my heart, that nothing ma seem too grievous to suffer for Thy sake, or to difficult to do in obedience to Thee; that so express ing my love to Thee, by keeping all Thy command ments, I may by Thy mercy obtain that crown o life, which Thou hast promised to those who lov

hee, through Jesus Christ our Lord and Saviour. men.

FOR THE FEAR OF GOD.

O GLORIOUS Majesty, who only art high and to be ared, possess my soul with a holy awe and reverence Thee, that I may give Thee the honour due unto ny name, and may bear such a respect to all things ich relate to Thee, that I may never profane any ly things, nor sacrilegiously invade what Thou hast apart to Thyself. And since Thou art a God t wilt not clear the guilty, let the dread of Thy tice make me tremble to provoke Thee in any ng. O let me not so misplace my fear as to be aid of man that shall die, and of the son of man t shall be made as grass, and forget the Lord my ker; but replenish my soul with that fear of the rd which is the beginning of wisdom, which may as a bridle to all my brutish appetites, and keep in a constant conformity to Thy holy will. Hear , O Lord, I beseech Thee, and put this fear in my rt, that I may not depart from Thee, but may rk out my own salvation with fear and trembling, ough Jesus Christ our Lord. Amen.

FOR TRUST IN GOD.

O ALMIGHTY Lord, who never failest them that st in Thee, give me grace in all difficulties and tresses to have recourse to Thee, to rest and de- d upon Thee. Thou wilt keep him, O Lord, in fect peace, whose mind is stayed on Thee; O let always rest on this firm pillow, and never ex- nge it for the broken reeds of worldly succours. Fer not my heart to be overcharged with the cares his life, taking thought what I shall eat or drink, or erewithal I shall be clothed; but grant, that having

by honest industry, and the use of all lawful means done my part, I may cheerfully commit myself to Thy providence, casting all my care upon Thee, and being careful for nothing but to be of the number of those whom Thou ownest and carest for; and, seeking first Thy kingdom and the righteousness thereof, I may stedfastly trust in Thee for such a measure of these outward things, as Thou, in Thy wisdom, seest to be most expedient for me. Grant this, O Lord, for Jesus Christ His sake. Amen.

FOR GRACE, FAITHFULLY TO DISCHARGE OUR WHOLE CHRISTIAN DUTY.

O MOST gracious God, from whom every good and perfect gift cometh, I, a wretched creature, who am not able of myself so much as to think a good thought, beseech Thee to work in me both to will and to do according to Thy good pleasure. Enlighten my mind that I may know Thee, and let me not be barren and unfruitful in that knowledge; but work in my heart a true faith, a purifying hope, and an unfeigned love towards Thee; give me a full trust on Thee, zeal for Thee, and reverence of all things that relate to Thee; make me fearful to offend Thee, thankful for Thy mercies, humble under Thy corrections, devout in Thy service, sorrowful for my sins; and grant, that in all things I may behave myself so, as befits a creature to his Creator, a servant to his Lord. Enable me likewise to perform that duty I owe to myself; give me that meekness, humility, and contentedness, whereby I may always possess my soul in patience and thankfulness; make me diligent in all my duties, watchful against all temptations, perfectly pure and temperate and so moderate in my most lawful enjoyments, that they may never become a snare to me. Make me also, O Lord, to be so affected towards my neighbou

that I may never violate that royal law of Thine, of loving him as myself: grant me exactly to perform all parts of justice, yielding to all whatsoever by any kind of right becomes their due; and give me such bowels of mercy and compassion, that I may not fail to do all acts of charity to all men, whether friends or enemies, according to Thy command and example. Finally, I beseech Thee, O Lord, to sanctify me throughout, that my whole spirit, and soul, and body, may be preserved blameless unto the coming of our Lord Jesus Christ; to whom, with Thee and the Holy Ghost, be all honour and glory for ever. Amen.

FOR PERSEVERANCE.

O ETERNAL and unchangeable Lord God, who art the same yesterday, to-day, and for ever, be pleased to communicate some small ray of that excellency, some degree of that stability, to me Thy wretched creature, who am light and inconstant, and turned about with every blast. My understanding is very deceivable, O establish it in Thy truth, keep me from snares of seducing spirits, that I may not be led away with the error of the wicked, nor fall from my own stedfastness. My will also is irresolute and wavering, and doth not cleave stedfastly to Thee; my goodness is but as the morning cloud, and as the early dew it passeth away: O strengthen and confirm me by Thy grace, and whatever good work Thou hast begun in me, be pleased to accomplish and perfect it until the day of Christ. Lord, Thou seest my weakness, and the number and strength of those temptations I have to struggle with: O leave me not to myself, but cover Thou my head in the day of battle, and in all spiritual combats make me more than conqueror through Him who loved me and gave Himself for me.

Let no terrors or flatteries, ether of the world or my own flesh, ever draw me from my obedience to Thee; but grant that I may remain stedfast, immoveable, always abounding in the work of the Lord, and by patient continuance in well-doing, may seek, and at last, by Thy mercy, obtain glory, and honour, and immortality, and eternal life, through Jesus Christ our Lord. Amen.

FOR PARDON OF SIN.

Bp. Saunderson.

O ALMIGHTY God, and merciful Father, I Thine unworthy servant do with shame and sorrow confess that I have all my life long gone astray out of Thy ways, like a lost sheep; and that, by following too much the vain devices and desires of my own heart, I have grievously offended against Thy holy laws, both in thought, word, and deed: I have many times left undone those good duties which I might and ought to have done; and I have many times done those evils, when I might have avoided them, which I ought not to have done. I confess, O Lord, that there is no health at all, nor help in any creature, to relieve me; but all my hope is in Thy mercy, whose justice I have by my sins so far provoked: have mercy therefore upon me, a miserable offender; spare me, O good God, who confess my faults, that I perish not; and according to Thy gracious promises, declared unto mankind in Christ Jesus our Lord, restore me, upon my true repentance, unto Thy grace and favour. And grant, O most merciful Father, for His sake, that I may henceforth study to serve and please Thee, by leading a godly, righteous, and sober life, to the glory of Thy holy Name, and the eternal comfort of my own soul, through Jesus Christ our Lord. Amen.

A PENITENTIAL PRAYER.

King Charles the Martyr.

ALMIGHTY and most merciful Father, look down upon me Thine unworthy servant, who here prostrate myself at the footstool of Thy throne of grace; but look upon me, O Father, through the mediation, and in the merits of Jesus Christ, in whom only Thou art well pleased: for of myself I am not worthy to stand before Thee, or to speak with my unclean lips to Thee, O most holy and eternal God. For as in sin I was conceived and born, so likewise I have broken all Thy commandments by my sinful motions, unclean thoughts, evil words, and wicked works: omitting many duties I ought to do, and committing many vices which Thou hast forbidden under pain of Thy heavy displeasure. As for my sins, O Lord, they are innumerable: wherefore I stand here liable to all the miseries of this life, and everlasting torments in that to come, if Thou shouldst deal with me according to my deserts. I confess, O Lord, that it is Thy mercy which endureth for ever, and Thy compassion which never fails, which is the cause that I have not been long ago consumed. But with Thee there is mercy, and plenteous redemption: in the multitude therefore of Thy mercies, and by the merits of Jesus Christ, I intreat Thy Divine Majesty, that Thou wouldst not enter into judgment with Thy servant, nor be extreme to mark what is done amiss; but be Thou merciful unto me, and wash away all my sins with that precious blood which my Saviour shed for me. And I beseech Thee, O Lord, not only to wash away my sins, but also to purge my heart by Thy Holy Spirit from the dross of natural corruption; and as Thou dost add days to my life, so good Lord, I beseech Thee, to add repentance to my days, that

when I have passed this mortal life I may be partaker of Thine everlasting kingdom, through the merits of Jesus Christ our Lord. Amen.

FOR CONTRITION.

O MOST merciful God, who, notwithstanding my innumerable sins, my manifold abuses of Thy goodness, and unthankfulness for Thy long-suffering and patience towards me, vouchsafest to continue to me the means of grace and repentance; awake my soul from this sleep of death, and make me duly sensible of the horror and deformity of my transgressions, and of the dreadful and insupportable eternity of torments to which, without repentance, they must consign me. Give me a deep contrition for having offended Thee, my merciful Creator and Redeemer; work in my soul that godly sorrow which leadeth to the repentance unto salvation, that, heartily detesting and loathing all my past abominations, and suing unto Thee for pardon with strong crying and tears, I may obtain mercy of Thee, who despisest not the sighing of a broken, a contrite heart, through the intercession of Thy beloved Son Jesus Christ our Lord. Amen.

FOR REPENTANCE AND GROWTH IN GRACE.

O ETERNAL God, gracious and long-suffering, the fountain of mercy and holiness, hear the cries, and regard the supplications of Thy servant, and work in me such a sorrow for my offences as may be deadly to the whole body of sin, but the parent of an excellent repentance. O suffer me not any more to do any act of shame; let me not look back upon Sodom, nor delight to dwell in the neighbourhood of the horrible regions of death; but let Thy grace be present with me, that I may with so strong a resolution, so holy a repentance, so pure a hope, and so sublime a

charity, turn unto Thee, that no temptation may henceforth be able to prevail against me. Work in me a holy and unreproveable faith, whereby I may overcome the world, crucify the flesh, and quench all the fiery darts of the devil; and let this faith produce charity, that my repentance may be perfect and acceptable, and my hatred of sin increase my love of God, and that love produce universal obedience to His commandments, and that universal obedience be perpetual. Strengthen me each day more and more continually with Thy Holy Spirit, that I may grow in grace, and proceed in holiness, live in Thy favour, and die with Thy blessing, and at the day of judgment may have my portion in the resurrection of the just, and enter into the joy of my Lord, to reap from the mercies of God, in the harvest of a blessed eternity, what is here sowed in tears and penitential sorrow, being pardoned, and accepted, and saved, by the mercies of God, in our Saviour Jesus Christ. Amen.

FOR CONTENTMENT.

O Almighty God, the eternal treasure of all good things, who fillest all things living with plenteousness, who clothest the lilies of the field, and feedest the young ravens that call upon Thee; let Thy providence be my storehouse, Thy dispensation of temporal things the limit of my labour, and my own necessities the measure of my desires: but never let my labour for the things of this world be immoderate, my cares vexatious and distracting, nor my wishes greedy and inordinate. Teach me to despise this world's vanities, and to seek the riches of Thy kingdom, being contented with that measure of temporal blessings which Thou art pleased to allot me; that, during my pilgrimage here on earth, I may have my

conversation in Heaven, and being in all things resigned to Thy blessed will, may enjoy Thy peace here, and be received to Thy mercy hereafter, through the merits of Jesus Christ my Saviour. Amen.

FOR CHASTITY.

O HOLY and immaculate Jesus, who wast born of a pure virgin, and delightest to dwell in pure and virgin hearts, with mercy behold Thy servant, surrounded with the temptations of those impure and fleshly lusts which war against the soul, and too apt to be overcome by them. I cannot, O my God, stand in the day of battle and danger unless Thy grace prevent and strengthen me: O let Thy blessed Spirit descend upon me, the Spirit of purity and holiness, and preserve me chaste and spotless, clean and undefiled, that my body may be a holy temple, and my soul a sanctuary, fit for Thee to dwell in. Pardon all my past impurities, whether in thought, word, or deed, and reprove in me the spirit of lust and uncleanness. Kindle the holy fire of Thy love in my heart, and let it consume all my dross, that I may no more grieve Thy blessed Spirit by any works of darkness, but after a chaste and religious life here, may be presented to God washed and cleansed in Thy blood, and reign with Thee for ever. Amen. Holy Lamb of God, Amen.

FOR TEMPERANCE.

O BOUNTIFUL and gracious Lord, who givest us all things richly to enjoy, be Thou gracious to Thy servant yet more, and suffer me not by my folly to turn Thy bounty into sin, Thy grace into wantonness; but give me the spirit of temperance and sobriety, that I may use Thy creatures in the same measure, and to the same purposes which Thou hast

signed; so as may best enable me to serve Thee, nd not to make provision for the flesh, to fulfil the sts thereof. Pardon, O God, in whatsoever I have ffended Thee, by meat, and drink, and pleasure, and ever let my body any more be oppressed with surfeiting and drunkenness, or the enervating luxuries of this sensual life; but subdue my appetite to reason and Thy grace, that my table may be no more a snare unto me, nor my food become a temptation, a sin, or a disease; but that my affections being changed from earthly to heavenly, I may hunger and thirst after righteousness, and account it my meat and drink and pleasure, to do Thy will, O God. Grant this, O Lord, for Thy Son Jesus Christ's sake, our only Mediator and Advocate. Amen.

AGAINST AN INORDINATE ANGER.

O Almighty Judge of men and angels, whose anger is always the minister of justice, slow but severe, not lightly arising, but falling heavily when it comes; give to Thy servant a meek and gentle spirit, that I also may be slow to anger, and easy to mercy and forgiveness. Give me a wise and a patient heart, that I may not be moved to intemperate wrath on every trifling mistake and inconsiderable accident; but let my anger ever be upon a just cause, moderated by reason and charity, and lasting no longer than till it hath done some good on myself or others. Deliver me from a peevish and contentious spirit, and suffer me not so far to give place to the devil as to let the sun ever go down upon my wrath, or to bear malice and hatred in my heart. Thou, O Lord, hast commanded us to lift up holy hands in our prayers to Thee, without wrath; O teach me to obey this command; give me that Christian spirit of charity, which is not easily provoked, that I may follow peace with

all men, being meek, humble, and merciful, bearing with the infirmities of others, and forgiving their offences, as I desire to be forgiven of Thee, through the merits of my blessed Saviour, Jesus Christ, to whom with Thee and the Holy Spirit be all honour and glory, now and for ever. Amen.

FOR A HOLY AND HAPPY DEATH.

O ETERNAL and holy Jesus, who by death hast overcome death, and by Thy Passion hast taken out its sting, and made it the gate of Heaven, and an entrance to felicity, have mercy upon me now, and at the hour of my death: let Thy grace accompany me all the days of my life, that by a holy conversation, and an habitual performance of my duty, I may wait for the coming of my Lord, and be ready to enter in with Thee, at whatever hour Thou shalt come. Lord, let not my death be in any sense unprovided, untimely, or hasty, but after the manner of men; having in it nothing extraordinary, but an extraordinary piety, and the manifestation of Thy great and miraculous mercy. Let my sense and understanding be preserved entire to the last of my days, and grant that I may die the death of the righteous, and my future state be like his. Preserve me ever in the communion and peace of Thy Church, and bless my death-bed with the opportunity of a holy spiritual guide, with the assistance and guard of angels, with the reception of the holy Sacrament, with patience and dereliction of my own desires, with a strong faith, a firm and humble hope, a sincere repentance, and a perfect charity, that my soul may rest in Thee, and by Thee be graciously received into Thy glorious kingdom, who sittest at the right hand of God the Father, our only Mediator and Advocate. Amen.

FOR A RIGHT USE OF THE GOOD THINGS OF THIS WORLD.

Mr. Spinckes.

THOU, O Lord, art the Father of mercies, and the Author of all the blessings I am now, or have at any time been partaker of: O let me never have cause to repent that Thou hast bestowed them upon me. Vouchsafe me such a right notion and esteem of all earthly privileges and enjoyments, that I may never be brought under the power of any of them, but may constantly use that portion of them Thou conferrest upon me, with temperance, sobriety, and charity, for the time they are continued to me; and with a ready disposition of mind to part with them, whensoever Thou shalt see fit to strip me, either of the whole, or of any part of them; and with such heavenly-mindedness, and an eye so immoveably fixed on the inconceivable rewards of the other world, that I may never dare to set these in competition with them. Incline my heart to a constant solicitude for another life, and a care to lay up to myself a treasure in Heaven, by a good improvement of whatever I enjoy here below. Grant that I never may be high-minded, nor trust in uncertain riches, but in Thee the living God, who givest us all things richly to enjoy; that I may be rich in good works, ready to distribute, willing to communicate, and so may lay up to myself a good foundation against the time to come, that I may lay hold on eternal life. Make me truly sensible how impossible it is to serve both God and mammon; and that if I immoderately love the world and the things of the world, it is a certain sign that the love of God is not in me. Be Thou my God and my guide in all my concerns, and grant me to pass through things temporal, that I finally lose not the things

eternal. This I beg for Thy mercy's sake, in
Son our Lord Jesus Christ, who liveth and rei
with Thee and the Holy Ghost, ever one God,
without end. Amen.

FOR THE DIVINE PROTECTION.

Archbp

I HUMBLY beseech Thee, O gracious Father,
present with me in all my ways throughout the
course of my life. Suffer no malice to be able to
no cunning to circumvent me, no violence to op
me, no falsehood to betray me. That which I c
foresee, do Thou prevent; that which I cannot
stand, do Thou master; that which I do not fe
Thou unmask and frustrate: that being pres
from, or delivered out of, all dangers both of sou
body, I may in both glorify Thee, our only H
and Deliverer, and be safe in the merits and
cies of Jesus Christ, our blessed Lord and Sa
Amen.

FOR GRACE TO SUFFER AS A GOOD CHRISTIA

Mr. Ket

O BLESSED Jesus, who, in Thy wise provi
thinkest fit sometimes to call Thy faithful serva
bear their cross, and to suffer for Thy sake, who
suffer a most ignominious death for them: brin
not to suffer till Thou hast fitted and prepared n
it; and lay no more upon me than Thou wilt e
me willingly and thankfully to bear. Let m
rashly expose myself to danger without Thy cal
suffer for my own fancy or folly, or for any wil
affected error; but preserve me stedfast in the
of Thy heavenly and oppressed truths, and unda
in the profession of them. Let me not take the li
of transgressing some of the duties of Thy ho

ligion, while I suffer for others, nor hope ever to recommend myself or my sufferings to Thy acceptance, without having an eye to all Thy laws, and paying an entire obedience to all Thy commandments. Give me patience to bear my cross without being faint or weary, and meekness to bear with my persecutors, and charity to pray for and bless them. And when my afflictions press hardest upon me, let the graces and comforts of Thy Holy Spirit abound most in me, that looking up to Thee, the Author and Finisher of our faith, I may cheerfully endure the cross, and despise the shame, and, through much tribulation, enter into Thy heavenly kingdom. Amen. Blessed Jesus, Amen.

FOR A TRUE SENSE OF ETERNAL HAPPINESS.

Mr. Nelson.

GRANT, O God, that I may not live at random, without any aim or design at all, but that I may propose such ends to myself as are important and material, proportion my care to the weight of things; that since Thou hast endowed me with an immortal soul, I may apply my most serious thoughts to work out my salvation with fear and trembling. Make me sensible, O thou chiefest Good, of the small moment of any interest that relates purely to this world, by reason of the shortness and uncertainty of my abode here upon earth. Let the consideration of this depreciate and vilify all the entertainments of this animal life, and call off my care from the objects of secular happiness; that since I walk in a vain shadow, I may not disquiet myself also in vain, nor be greedy in heaping up riches, since I cannot tell who shall gather them; that I may not trouble myself by aiming at greatness, since the scene of life will be quickly past, and we must all retire to a state

of equality; that I may not be earnest in the p
of fame, since I must shortly die, and those wh
admire me; that I may use this world as not al
it, since the fashion thereof passeth away.

Grant that I may employ my faculties in that
Thou hast assigned them, that I may fight the
fight, and destroy the whole body of sin; that
mortify my passions, and purify my affections, a
virtuous and holy dispositions, obtain Heaven
avoid hell. Let this be my great concern, a
my principal care and diligence be employed ab
Make me sensible, O God, of the vast and i
moment of it, no less than eternal happine
eternal misery depending upon it. Let me ofte
sider how bitter it will be to be for ever exc
from the beatific presence of God, and to be f
desire, and full of despair, without other relie
lamenting my folly to eternal ages: and who i
to dwell with everlasting burnings?

Teach me to remember that straight is the
and narrow is the way that leadeth to life, and
to be carnally minded is death, and let me be a
on my guard against my soul. Make me sobe
vigilant, because our adversary the devil walks
as a roaring lion, seeking whom he may de
whom, grant I may resist, stedfast in the faith
mindful how precarious and uncertain the short
for this great work is, that I may improve it wi
my might, before the night cometh when no ma
work. Deliver me from the folly of neglecting
grand concern, and being more intent on this
than on the next; let me withdraw as much a
sible from the noise, hurry, and business of ten
things, and apply myself more entirely to a l
devotion and religion; laying aside every w
that I may be the surer to win the great prize

so to run that I may obtain. Grant this, O most gracious God, for the merits of Thy dear Son Jesus, our only Mediator and Advocate. Amen.

FOR THE LOVE OF OUR NEIGHBOUR.

GRACIOUS God, who art good and doest good, who extendest Thy loving-kindness to all mankind, suffer me not to exclude any from my charity who are the objects of Thy tenderness and mercy, but let me treat all my neighbours with that love and good-will which is due to Thy servants and children. Make me ready to embrace all occasions that may minister to their happiness, by assisting the needy, protecting the oppressed, instructing the ignorant, reproving the wicked and profane. Grant that I may look upon the defects and frailties of my neighbour as if they were mine own; that I may conceal them, and, making Thy love to me, O blessed Jesus, the pattern of my love to them, may above all things endeavour to promote their eternal welfare. Thou didst not think any thing too dear to part with to rescue me from eternal misery: O let me not think any thing too dear to part with to set forward the everlasting good of my fellow Christians. They are members of Thy body, therefore I will cherish them; Thou hast redeemed them with an inestimable price, therefore I will endeavour to recover them from a state of destruction; that, thus adorning Thy holy Gospel by doing good according to my power and capacity, I may at last be received into the endearments of Thy eternal love, and sing praises to the Lamb who was slain, and sitteth upon the throne, to whom be glory for ever. Amen, Amen.

FOR THE GOVERNMENT OF ZEAL.

O GOD, who by the precepts of the Gospel and

the example of the blessed Jesus, hast taught us the art of governing our passions, let not the specious pretence of zeal for Thy service betray me into any unreasonable heats, much less into such actions as Thou hast forbidden. Let not any difference in religion destroy in me that charity which is a peculiar mark of Thy disciples; but teach me to compassionate those who are in error, to pity the prejudices by which they are unhappily misled, and with meekness and modesty to endeavour their recovery, if, peradventure, God will give them repentance to the acknowledgment of the truth. Make me ready to all acts of kindness towards their persons, and to implore Thy grace in their behalf, which is able to subdue the most inveterate errors; that, though they continue enemies to Thy truth, I may never sacrifice my patience and meekness, but, by a continuance in well-doing, may wait for glory, and honour, and immortality, through Jesus Christ our Lord. Amen.

FOR HUMILITY.

O BLESSED Jesus, who in Thy life and death hast set before us a perfect pattern of humility, enable me, by Thy grace, to imitate Thy wonderful condescension: that I may not, by my pride and vanity, lose that happiness which Thy humility hath purchased for me. Make me sensible of my own vileness by reason of my sins, which are evident proofs of my folly and weakness, baseness and ingratitude, and render me contemptible in Thy sight. Let the thoughts of this cover me with shame and confusion, check all my vain and aspiring thoughts, and wean me from any fond opinion of myself. To Thee be the glory of all the good I enjoy, for from Thee I receive it; to Thee be the glory of all the good I think, or do, for it is Thy grace enables me, and

Thy Holy Spirit works in me to will and to do according to Thy good pleasure. O let me never purchase the praise of men by mean flattery and sinful compliances, nor entertain their applause with too great delight; but make me humble in all thoughts of myself, and patient under reproaches and indignities, because I know I deserve them, and because Thou, who wast without sin, didst not disdain to suffer them for my sake: Grant this, O blessed Jesus, who, with the Father and the Holy Spirit, livest and reignest one God, world without end. Amen.

FOR A UNIFORM OBEDIENCE TO THE GOSPEL.

Dr. Hammond.

O HOLY Jesu, who camest down from Heaven, and wast pleased to pay that dear ransom on the cross for us, that Thou mightest redeem us from all iniquity, and purify unto Thyself a peculiar people zealous of good works; I beseech Thee to write Thy law on my heart, that most excellent divine law of Thine, that I may see it, and do it, that I may know Thee, and the power of Thy resurrection, and express it in turning from all mine iniquities; that I may no longer flatter myself with the formal external serving of Thee, with being a hearer of Thy word, a partaker of Thy Sacraments, and a professor of Thy truth, or a knower of Thy will, but may labour to join to these a uniform, faithful obedience to Thy whole Gospel, a ready cheerful subjection to Thy kingdom, that Thou mayest rule and reign in my heart by faith, and that I, being dead unto sin and living unto righteousness, may grow in grace, and in the practical knowledge of Thee, our Lord and Saviour, and, persevering unto the last, may attain the reward of my faith, and the fruit of my labours, the perfection

of my charity, and the crown of my hope; an everlasting blessed life of love and holiness with Thee, O Father of mercies, O God of all consolations, O holy and sanctifying Spirit, O blessed Trinity, co-eternal; to which one infinite Majesty be most humbly ascribed the honour, glory, power praise, might, majesty, and dominion, which, throug all ages of the world have been given to Him wh sitteth upon the throne, to the Holy Spirit and t the Lamb, for evermore. Amen.

FOR ONE WHO HAS TOO LONG DEFERRED HIS RE PENTANCE.

Mr. Spinck

O BLESSED and holy Lord God, who wouldst n that any should perish, but that all should come repentance; be merciful to me, a guilty sinner, wh have long neglected my duty to Thee, and mine ow main interest, till my sins are gone over my head and are, as a sore burden, too heavy for me to bear enter not into judgment with Thy servant, for in Th sight shall no man living be justified, and if no man not the best of men, and the most righteous, much less so vile a sinner as I have been. I have provoke Thy Divine Majesty by a long series of wickedness for which Thou mightest justly long since have cu me off, and given me my portion among the devils and damned spirits. But blessed be Thy Name Thou hast exercised a great deal of patience an long-suffering towards me, and I hope it is not i vain that Thou hast thus graciously borne with me for I am now fully convinced of my folly, and th evil of my ways, and do repent and abhor myself i dust and ashes. O do not Thou abhor me too, no shut my Thy bowels of compassion from me: behol me not as a sinner, but as one for whom Christ died

and, as a penitent, heartily grieved for my past disobedience, and earnestly desirous both of Thy pardon and grace to walk more holily for the future. It is much too long that I have deferred my repentance and reformation, but, by Thy blessing and assistance, I am fully resolved to delay it no longer; help me to put these good resolutions in practice, renouncing all my most beloved sins, and earnestly endeavouring to be upright and unblameable in all manner of conversation, that to-day, whilst it is called to-day, I may hear Thy voice, and never more dare to harden my heart against it. I know not what a day may bring forth, and, for this reason, am not willing to trust to to-morrow, when possibly it may be too late for me to think of repenting to salvation. Turn Thou me, good Lord, and so shall I be turned; but do it, I beseech Thee, immediately, and out of hand: turn me from all mine iniquities, and make me to serve Thee acceptably, with reverence and godly fear. Make me heartily ashamed of my undutifulness and disobedience hitherto, that I should dare to offend so good and gracious a God, and stir up my heart to serve Thee faithfully for the future; that, denying all ungodliness and worldly lusts, I may live soberly, righteously, and godly, in this present world. Loose me from all the bonds of my sins, and conduct me to everlasting life, through Jesus Christ our Lord. Amen.

FOR ONE THAT IS NOT DULY GRIEVED FOR HIS SINS.

Idem.

AGAINST Thee, O Lord, have I sinned, and done evil in Thy sight; and what shall I now say unto Thee? I desire to be duly humbled for all my undutiful carriage towards Thee; but, to my shame, I find that I am not so deeply affected with my guilt

and folly as I ought to be. I have highly offended Thee, and miserably endangered my own salvation; and though I see and know this, yet I find, by sad experience, that I am not so thoroughly grieved at the sight of my sins, as were to be wished, and as I truly desire to be. I hope there is no sin that has its full dominion over me; none that I do not unfeignedly long and strive to shake off, and free myself from it, so far as I shall be able (as also I most earnestly desire and beg the forgiveness of them all); only I am concerned and amazed that I should not be more sensibly touched at the consideration of them. Possess my soul, O blessed God, with such an affecting perception of my wickedness, that I may continually lament and bewail it; that rivers of tears may run down mine eyes, because I have not kept Thy law; and may mourn in secret for my transgressions, confess mine iniquities, and be heartily sorry for my sins, even with a sorrow that may bring forth repentance to salvation, that is never to be repented of. O Lord, who causeth water to flow out of the rock of stone, break this stony heart of mine, or rather, take it away from me, and give me, instead of it, a heart of flesh, capable of those impressions that a guilty conscience is wont to make upon a returning penitent. Make me to loathe my sins, and myself because of them, and to humble my soul before Thee; and, in the most submissive manner, to supplicate Thy grace and Holy Spirit, to lead me in the way of life, and never to give over till I have obtained a blessing, through Jesus Christ our Lord. Amen.

UPON A RELAPSE INTO SIN.

Idem.

O Lord God Almighty, just and true, thou only Sovereign of the world, on whom is all my depend-

ance, and from whom is all my hope and expectation, I am ashamed, and blush to appear before Thee, seeing I have of late so highly offended Thy Divine Majesty. I know not how to lift up mine eyes unto Heaven, but am forced, with the humble publican, to smite upon my breast, and call upon Thee to have mercy upon me a sinner. I have sinned against Thee from time to time, and aggravated my sins with many heinous and dreadful circumstances, thereby to render them so much the more provoking; and though I have resolved, and promised, and vowed an amendment, yet have I again broken my faith, and relapsed into my former guilt, and thereby cut myself off from all right to Thy promises. And what can I now plead for myself? From the bar of Thy justice I fly to the throne of Thy mercy, beseeching Thee to be favourable unto me, because Thou delightest in mercy; and not let me be miserable, though I have taken the ready road to misery; though I have perverted my ways, and run upon destruction with my eyes open. And though I cannot say I have quite forgotten Thee, my God, yet I must acknowledge, to my shame and sorrow, that I have offended Thee most heinously, by sinning against Thee when I knew myself in Thy presence, and when I was fully convinced how evil and bitter a thing sin is, how extremely displeasing to Thee, and of what pernicious consequence to myself. My conscience accuses me, my heart condemns me, and Thou, who art greater than my heart, and knowest all things, mayest justly stop Thine ears when I cry unto Thee in the anguish of my soul. I have sinned against Heaven, and before Thee, and am no more worthy to be called Thy son; I have sinned against the light of Thy Gospel, and Thine infinite love to me; against the terrors of Thy threatenings, the charms of Thy mercy, the rebukes of Thy Spirit,

and the checks of my own conscience, and my most solemn vows and engagements. Yet is not my sin too great for Thee to pardon, or remove from me, that I never more repeat it; if Thou will Thou canst make me whole again; and the more my wickedness has abounded, the more, therefore, let Thy grace and good-will abound. Absolve me from the guilt, deliver me from the power, cleanse me from the pollution, save me from the punishment of this and all other my offences; reconcile me to Thyself here, and crown me with immortal glory hereafter, through Jesus Christ Thy Son, our only Mediator and Advocate. Amen.

AGAINST TEMPTATION.

Idem.

O HEAVENLY and most merciful Father, I most humbly beseech Thee, for Thy Son's sake, Jesus Christ our Lord, have mercy upon me, and succour me in these terrible assaults and temptations of the devil; deliver my soul from all his power and craft, send me strength from above, that I may retain my integrity, may resist the enemy, and stand stedfast in the day of trial. Be Thou my strong rock, and castle of defence, that, being preserved through Thy grace and assistance, I may continue Thy faithful soldier and servant unto my life's end. Nourish all the seeds of grace that are sown in my heart, and make them fruitful unto every good word and work. Give me the increase of faith, hope, and charity, and all other Christian graces, and, that I may obtain that which Thou dost promise, make me ever to love that which Thou dost command; and this I beg, through the merits, and for the sake, of Thy dear Son Jesus Christ our Lord. Amen.

A GENERAL THANKSGIVING.

Mr. Spinckes.

ry and most loving Father, the Father of
d God of all consolation, I here prostrate
ny feet, humbly acknowledging Thy bounty
ss to me, desiring to bless and praise
ame, both now and for evermore, for all
ndant loving-kindness. It was of Thine
re that Thou at first gavest me a being
not; it is of Thy most gracious hand
nat I am still preserved in it, notwith-
l the dangers to which I lie exposed.
Thy immense patience and compassion
, I am now on this side the grave, and
misery, for I have deserved nothing of
eavy wrath, and implacable indignation,
ou not fail to multiply Thy blessings upon
ay to day—blessings both spiritual and
or this life, and in order to a better.
Thy Name, O Lord, for that Thou hast
vingly with me; while I live will I praise
ea, as long as I have any being, will I sing
y God. My mouth shall shew forth Thy
ss and salvation all the day long, for I
l thereof. Blessed be the Lord my God,
oth wondrous things, and blessed be the
s Majesty for ever; and all the earth shall
n His Majesty. Amen, Amen.

A THANKSGIVING FOR THE REVELATION OF THE GOSPEL.

Mr. Nelson

ALMIGHTY God, who hast created all things by the word of Thy power, and for whose pleasure they are and were created; who preservest all things by the conduct of Thy wise providence, by whose gracious concurrence all things do subsist; I had lain asleep in the shades of darkness, if Thy powerful hand had not awakened me into being; and I had long since sunk into my primitive nothing, if the continual supplies of Thy goodness had not secured my preservation. It is still a farther degree of Thy distinguishing goodness, that Thou hast ranked me amongst those creatures that are made capable of worshipping their Almighty Creator, and who, when they apostatized from Thee by their wilful folly, were restored to Thy favour by the meritorious sacrifice of the Lord Jesus Christ. Blessed be Thy Name, that Thou didst not abandon mankind to that blindness they had contracted, that Thou didst not leave them under that weakness and impotency they had brought upon themselves, but when the primitive laws of our being began to lose their virtue and force by the corrupt practices of a wicked and degenerate world, wast pleased, by fresh manifestations of Thyself, to discover to us the knowledge of our duty, and the ways and means of appeasing Thy just wrath and indignation against us, and of restoring penitent sinners to Thy mercy and favour. Lord, what is man that Thou art mindful of him, or the son of man that Thou so regardest him; Grant, O Lord, that I may answer the end of Thy gracious discoveries to mankind, that Thy heavenly light may direct all my ways, and that my delight may be in Thy statutes; that the reasonable-

ness of Thy precepts may influence my understanding, and the excellency of them may inflame my affections; that, conforming myself to the methods of Thy grace in this world, I may be qualified for the manifestations of Thy glory in the next, through Jesus Christ our Lord, to whom with Thee, and the Holy Ghost, be all honour and glory, world without end. Amen.

A THANKSGIVING TO THE HOLY TRINITY.

Bp. Ken.

WORTHY art Thou, O Lord of Heaven and earth, to receive glory, and honour, and power, for Thou hast created all things, and for Thy pleasure they are and were created. Thou hast made Heaven, the Heaven of Heavens with all their hosts, the earth and all the things that are therein; and the host of Heaven praiseth Thee. Glory be to Thee, O Lord God Almighty, for creating man after Thine own image, and making so great a variety of creatures to minister to his use. Glory be to Thee, O heavenly Father, for my being and preservation, health and strength, understanding and memory, friends and benefactors, and for all my abilities of mind and body. Glory be to Thee for my competent livelihood, for the advantage of my education, for all my known or unobserved deliverances, and for the guard Thy holy angels keep over me; but, above all, glory be to Thee for giving Thy Son to die for our sins, and for all the spiritual blessings He hath purchased for us; for my baptism, and all the opportunities Thou givest me of serving Thee, and for receiving the holy Eucharist; for whatever sin I have escaped, for whatever good I have done or thought: for all my helps of grace, and hopes of Heaven, glory be to Thee. Praise the Lord, O

rescuing us from the slavery of sin, and dominion
the devil, and, in order to accomplish this miracl
goodness, descending from Heaven, and putting
the form of a servant. Glory be to Thee for
heavenly doctrines Thou didst preach for our insti
tion, the great miracles Thou didst work for our c
viction, and Thy unblameable example to be our
and guide. Glory be to Thee for Thine agony
bloody sweat, for all the torments and anguish
Thy bitter passion, for Thy precious death
burial, for Thy glorious resurrection and ascen
into Heaven, and Thy intercession for us at
right hand of the Father. O gracious Lord,
hast done so much for me, how can I ever sufficie
praise and love Thee? Praise thy Redeemer, O
soul, and all that is within me praise His
Name.

Glory be to Thee, O blessed Spirit, glory b
Thee for all the miraculous gifts and graces T
didst bestow upon the Apostles to fit them to con
the world; for inspiring the sacred penmen of I
Scripture, and for bringing the joyful tidings of
Gospel of peace to this land of my nativity. G
be to Thee for those ordinary gifts whereby sin
Christians in all ages are enabled to work out
salvation, and for subduing our understandings
affections to the obedience of faith and godli

ive from Thee; for all Thy preventing, and sanctifying grace, glory be to Thee. Spirit, let me never more by my sins , who art the giver of life and joy to me. blessed Comforter, O my soul, and all that e praise His holy Name.

and honour, thanksgiving and praise, more utter, more than I can conceive, be unto st adorable TRINITY, FATHER, SON, and ST, from all angels, all men, and all crea- er and ever. Amen.

DEVOTIONS

HE FESTIVALS OF THE CHURCH.

OR A RIGHT OBSERVATION OF HOLY-DAYS.

To be used on the Vigils and Eves.

Mr. Nelson and Dr. Hickes.

TY God, who hast established in Thy stors, and teachers, and governors, for the f the saints, for the work of the ministry, ifying of the body of Christ, make me observe all those institutions which are y them for these admirable ends, and esteem days set apart for Thy worship, ed to Thy service, as a great relief to the our nature, which is not capable of an ed contemplation of Thee. Let not the is life, nor my eagerness after the good , so far engross my thoughts as to make me

neglect those happy opportunities of working out my salvation, nor the love of pleasure prevail on me to consume them in sensual enjoyments; but grant that my rejoicing may be accompanied with temperance and moderation, and dispose my mind, by all the refreshments of my body, to serve Thee with greater diligence and cheerfulness all my days. Make me constant, at these holy seasons, in attending Thy public worship, and let me enter Thy house with recollected thoughts, and composed behaviour, and with a thankful and devout temper of mind. Let me hear Thy word with serious attention, and with a particular application of it to the state of my own soul. Let me approach Thy Altar with fervent and heavenly affections, and with firm resolutions of better obedience. Let me commemorate the mysteries of my redemption with profound humility, with exalted thoughts of Thy wonderful goodness, and with thankful acknowledgments of Thy great love demonstrated to the sons of men. Let the mortified lives of Thy saints raise me above the pleasures of sense, and let the pattern of their piety and devotion, their humility and charity, their meekness and patient sufferings, be always so lively imprinted on my mind, that I may transcribe their examples in my life and conversation: that, thus observing these days of rest here below, I may celebrate an eternal rest with Thee hereafter in Thy heavenly kingdom, through Jesus Christ our Lord. Amen.

ON THE FOUR SUNDAYS IN ADVENT.

O God, by whose providence Thy Church hath appointed the solemn time of Advent to forerun the commemoration of our Saviour's nativity, and prepare its way in our hearts; grant me, I beseech Thee, so devoutly to employ this holy season in meditating

pon the promises, and gracious preparations of the orld, for the coming of the Messias, and on the finitely greater mercies He brought along with Him nd left behind Him, that my heart may be raised to elebrate the great feast of His nativity with due joy nd exultation, and thereby be the better disposed to expect His second coming, who, with Thee, and the Holy Ghost, liveth and reigneth, one God, world without end. Amen.

II.

Bp. Ken.

I BELIEVE, O blessed Jesus, that from Thy throne at God's right hand, where Thou now sittest, Thou wilt come again to judge the world, attended with Thy holy angels. I believe, O thou adorable Judge, that all mankind shall be summoned before Thine awful tribunal; that all the dead, who shall be awaked out of their graves when the angels shall blow the last trump, and all that are then quick and alive, shall appear before Thee; that I, and all the world, shall give a strict account of all our thoughts, words, and actions; that the books shall then be opened, and that out of those dreadful registers we shall be judged, Satan and our own consciences being our accusers. O let the last trump be ever sounding in my ears, that I may always be mindful of my great account, and neither speak, do, nor think any thing that may wound my own conscience, provoke Thy anger, or cause me o tremble at that awful day. I know, O Lord, that ove only shall then endure that terrible test, that love nly shall be acquitted, that love only shall be eternally lest, and, therefore, I will ever praise and love Thee. lory be to Thee, O thou beloved Son of God, to hom the Father hath committed all judgment: how n they, who love Thee, O Jesu, ever despond,

though their love in this life is always imperfect, when at last they shall have love for their Judge; love that hath felt, and will compassionate, all their infirmities! And therefore all love, all glory be to Thee. Amen.

ON THE FESTIVAL OF ST. ANDREW.

O God, whose grace kindled in the blessed Apostle Andrew so ardent a love of his Master, that it flamed out in vehement desires of His cross; grant that my devout celebration of the memory of his holy race, and happy reward, may quicken Thy grace in my heart, and encourage me, with confidence and joy, to undergo whatever sufferings Thy blessed providence shall cast in my way. Preserve me stedfast in the belief of Thy heavenly truths, and undaunted in the profession of them. Enable me to trust in Thy goodness for support and deliverance under all persecutions, and to fix my faith on those heavenly joys with which the afflictions of this life are not worthy to be compared; that being made partaker of the sufferings of Christ, I may be glad, with exceeding joy, when His glory shall be revealed; to whom, with Thee, O Father, and the Holy Ghost, be all honour and glory, world without end. Amen.

ON THE FESTIVAL OF ST. THOMAS.

O Almighty and everlasting God, who, for the more confirmation of the faith, didst suffer Thy holy Apostle Thomas to be doubtful in Thy Son's resurrection; grant me so perfectly, and without all doubt, to believe in Thy Son Jesus Christ, that my faith in Thy sight may never be reproved. Assist me by Thy grace to mortify all the inordinate and corrupt inclinations of my heart, which oppose the belief of Thy heavenly truths. Enable me to conquer my evil

habits, and govern my unruly passions, that they may not indispose my mind for embracing that evidence which so plentifully accompanies Thy divine revelations to the sons of men. Let not the scandalous divisions among Christians, nor the ill lives of those who profess Thy holy religion, ever stagger or weaken my belief of it, since love, and peace, and unity, are the marks of Thy true disciples; and Thy wrath is revealed from Heaven, against all who obey not the Gospel of Thy Son. Keep my mind free from all prejudice, which puts so false a bias on the understanding, even in matters of the greatest importance, and which may prove so fatal and destructive to my eternal welfare: that seeing the reasonableness of those things Thou hast required to be believed, the perfection of those duties Thou hast enjoined to be practised, and the power and force of those motives upon which both are founded, I may be stedfast and immoveable, and at last receive the end of my faith, even the salvation of my soul, through Jesus Christ our Lord. Amen.

ON CHRISTMAS-DAY.

It is very meet, right, and our bounden duty, that we should at all times, and in all places, give thanks unto Thee, O Lord, Holy Father, Almighty, everlasting God, because Thou didst give Jesus Christ, Thine only Son, to be born at this time for us, who, by the operation of the Holy Ghost, was made very man of the substance of the Virgin Mary, His mother, and without spot of sin to make us clean from all sin. Therefore with angels and archangels, and with all the company of Heaven, I laud and magnify Thy great and glorious Name; evermore praising Thee, and saying, Holy, holy, holy, Lord God of hosts, Heaven and earth are full of the majesty of

Thy glory: glory be to Thee, O Lord Most High. Amen.

II.

Glory be to God in the highest, and on earth peace, good-will towards men: for unto us is born this day a Saviour, who is Christ the Lord. I praise Thee, I bless Thee, I glorify Thee, I give thanks unto Thee, for this greatest of Thy mercies, O Lord God, Heavenly King, God the Father Almighty.

O Lord, the only-begotten Son Jesus Christ, O Lord God, Lamb of God, Son of the Father, who wast made man to take away the sins of the world, have mercy upon me by turning me from mine iniquities. Thou, who wast manifested to destroy the works of the devil, have mercy upon me, by enabling me to renounce and forsake them. Thou, who art the great Advocate with the Father for penitent sinners, receive my prayer; for Thou only art holy; Thou only art the Lord; Thou only, O Christ, with the Holy Ghost, art most high in the glory of God the Father. Amen.

ON THE FESTIVAL OF ST. STEPHEN.

TEACH me, O blessed Jesus, to lay aside all angry and revengeful thoughts against my bitterest enemies, because Thou requirest it, and hast shewn me the way by Thine own perfect example: who tookest pity upon fallen man, when he was in a state of enmity against Thee, and without importunity or application, didst admit him to terms of pardon and reconciliation, and didst pray for Thy persecutors, under the sense and smart of those sufferings they inflicted, in the very agony and bitterness of death. Teach me therefore to bear all malice with meekness and patience, and to return all offices of charity for

affronts and indignities. Make me placable, and ready to forgive, and candid in interpreting every word and action for the best. And do Thou, O blessed Jesus, forgive all my enemies, and recover them to a right sense of things, and make me ready to be reconciled; and enable me, by Thy grace, so to tread in the steps of Thy first martyr, St. Stephen, who prayed that his innocent blood might not be laid to the charge of his inhuman murderers, that I may receive pardon from Thee, as I readily grant it to my enemies, without which I am undone to all eternity. And, in all my sufferings for Thy truth, enable me, like that glorious martyr, to look stedfastly up to Heaven, and, by faith, to behold the glory that shall be revealed. Grant this, O Lord Jesus, who standest at the right hand of God, to succour all those who suffer for Thee, our only Mediator and Advocate. Amen.

ON THE FESTIVAL OF ST. JOHN THE EVANGELIST.

O God, by the prerogative of whose special grace the blessed Apostle St. John obtained that transcendant character of the disciple whom Jesus loved, and after became the great teacher of mutual charity all over the world; grant, I beseech Thee, that his sacred memory may excite me also, and encourage me, to have the same purity of body and mind, the same steady love of Thee, and sincere charity to my neighbour, that I may aspire after some share in that blessed title, and its happy consequents, Thy grace here, and Thy glory hereafter, through our Lord Jesus Christ thy Son, who liveth and reigneth one God with Thee, and the Holy Ghost, world without end. Amen.

ON THE FESTIVAL OF THE HOLY INNOCENTS.

O God, who, by the death of the holy Innocents, out of the mouths of babes and sucklings hast perfected praise, and hast taught Thy Church that no age or occasion of suffering for our Saviour is exempt from reward; grant, I beseech Thee, that my celebrating this festival may make me adore this gracious dispensation of Thy Providence! And how severely soever Thou at any time seemest to treat me, grant that my heart may be confirmed in an entire resignation to Thy will, and assured that all my sufferings shall conduce to my eternal advantage, through our Lord and Saviour Jesus Christ. Amen.

ON THE CIRCUMCISION OF OUR LORD, OR NEW-YEAR'S DAY.

O God, who for our example didst command Thy beloved Son to submit His pure and innocent flesh to the rigour of the law, and for the encouragement of our hope gavest Him the name of Jesus; teach me, I beseech Thee, with readiness and humility to obey Thy sacred laws, how contrary soever to my unmortified passions, and in all my necessities to call with joy and confidence on Thy holy Name, in which whatever we ask Thou hast promised to grant. I humbly adore Thy infinite patience, which hath not cut me off in the midst of my sins, but indulged me a larger time of repentance. O give me grace, after so many years of folly, no longer to abuse the precious time which Thou allowest me to work out my own salvation, but grant that I may henceforth keep a conscience void of offence towards God and man, being rescued from the dominion of my corrupt affections, and confirmed and strengthened in all goodness, through the merits of Jesus Christ our only Mediator and Advocate. Amen.

ON THE EPIPHANY, OR MANIFESTATION OF CHRIST TO THE GENTILES.

Most gracious God, who didst manifest Thine only begotten Son to the Gentiles by ordering a bright star to point at the rising of this Sun of Righteousness with healing in His wings; blessed be Thy holy Name for that glorious light which dispersed itself through the dark regions of the world, and, dispelling the thick clouds of ignorance and idolatry, directed mankind to the true and only worthy object of their worship, and raised their nature to its utmost improvement. Adored be Thy infinite mercy which brought the joyful sound to this land of my nativity, and permitted it to partake of the gracious influences of Thy distinguishing Providence. O may we ever value such an inestimable benefit, by walking as children of the light, and compassionating the miseries of those who sit in darkness! To this end, I humbly beseech Thee, prosper the undertakings of that Society which is established among us for propagating the Gospel in foreign parts; make the members thereof zealous and diligent in that good work; give them wisdom to discern the best and most proper means of promoting it, courage and resolution to pursue it, and, by Thy blessing on their endeavours, the happiness to effect it, through Jesus Christ our Lord and Saviour. Amen.

ON THE CONVERSION OF ST. PAUL.

O God, who hast made the light of Thy Gospel to shine through the world by the preaching of Thy blessed Apostle St. Paul, whose miraculous conversion we now thankfully commemorate; send forth Thy light into my heart, that I may always keep in mind, and diligently practise, the doctrines he taught, re-

solutely follow his example, and, being faithful unto death, at last receive a crown of life and glory. Give also unto all who are misled by error or seduced by vice, Thy converting grace, that by Thy heavenly light their blindness may be removed, and their weakness cured, through Jesus Christ our Lord and only Saviour. Amen.

ON THE PURIFICATION OF THE BLESSED VIRGIN.

O God, whose blessed Son, to fulfil all righteousness, was presented, as at this time, in the temple to be redeemed according to the Law; give me grace to adore and praise His wonderful condescension, and, by this great example, to learn the duty of submitting to Thy wise and holy discipline, though sometimes perhaps it may seem unnecessary for me; and grant, that not only by a constant attendance on the public institutions of religion, but an exemplary and holy life and conversation, I may glorify my blessed Saviour, the light of the Gentiles, and the glory of Thy people Israel, who, with Thee, and the Holy Ghost, liveth and reigneth, one God, world without end. Amen.

ON THE FESTIVAL OF ST. MATTHIAS.

O Almighty God, who in the place of the traitor Judas didst choose thy faithful servant Matthias, to be of the number of the twelve Apostles; grant that Thy Church may be always preserved from false Apostles, and ordered and guided by faithful and true pastors. Let not greediness of gain, no covetousness, or inordinate love of the good things of this world, seduce those who wait at Thine Altar to forsake and renounce Thy truth, or to make shipwreck of a good conscience; that, being delivered from the covetous temper of the traitor Judas, they

may escape the dreadful vengeance reserved for them by whom the Son of Man is betrayed, and inherit the crown of glory laid up for them who follow the steps of the blessed Apostle whom we this day commemorate, through the merits of Jesus Christ, our merciful Redeemer. Amen.

ON THE ANNUNCIATION OF THE BLESSED VIRGIN.

O ETERNAL God, who didst manifest to Thy humble handmaid, Mary, the incarnation of Thy blessed Son, by the message of an angel, and didst so overshadow her with Thy glorious power, that her virgin-womb immediately conceived the WORD, and vested Thine eternal Son with our humanity; grant me, I humbly beseech Thee, with devout admiration to celebrate the memory of this highest mystery, and to give all thanks and praise to our great Redeemer, who took human nature upon Him that we might be partakers of the Divine nature, and hath made us kings and priests unto God and His Father: to Him be honour and praise, dominion and power, now and for ever. Amen.

ON EASTER SUNDAY.

GLORY be to Thee, O victorious Redeemer, who hast triumphed over the powers of sin and darkness, and conquered hell and the grave. Glory be to Thee, by whom death is swallowed up in victory, who, by Thy glorious resurrection, hast made known the power of Thy Divinity, and proved Thyself the true Messias, the beloved Son of God. Keep me, O Almighty Saviour, stedfast in this faith, and raise me from the death of sin unto the life of righteousness, that I, being risen with Thee, may place my affections entirely on things above, where Thou sittest at the right hand of God. Through Thy strength

enable me to overcome the enemies of my soul, the devil, the world, and the flesh. Let me never defile my body with sensual and brutish lusts, since Thou hast designed to make it immortal and incorruptible. Let me never faint under the calamities of this life, since Thou hast graciously promised to reward them with so excellent a crown of glory, at the resurrection of the just. Let me not grieve immoderately for them who sleep in Thee, because they shall awake at the last day in greater perfection of glory; nor let the thoughts of my own death be any longer uneasy to me, since Thou hast taken away its sting, and opened unto us the gate of everlasting life, of which, at the general resurrection, make me a partaker, to the glory of Thy infinite mercy, O Lord, my gracious Saviour, and victorious Redeemer. Amen.

This Prayer may be used on Easter Monday and Tuesday, and all Sundays after, until the Ascension.

ON THE FESTIVAL OF ST. MARK.

O Almighty God, who hast instructed Thy holy Church with the heavenly doctrine of the blessed Evangelist St. Mark, and hast not abandoned us to the dim light of our own reason, but in the holy Scriptures hast graciously revealed whatever is necessary for us to believe and practise, in order to our eternal salvation, grant that I may with care and diligence apply myself to the reading of those sacred volumes, and do Thou open my eyes that I may see the wondrous things of Thy law. Give me grace entirely to submit my understanding to Thy divine authority, and to govern my life by the rules of Thy Gospel, obeying and submitting to Thy blessed will in every thing. Teach me to obey all Thy commandments, to believe all Thy revelations, and make me a

partaker of all Thy gracious promises, through Jesus Christ our Lord. Amen.

ON THE FESTIVAL OF ST. PHILIP AND ST. JAMES THE LESS.

O God, by whose grace the blessed Apostles Philip and James watered with their blood the heavenly seed which they had sown over the world, teach me, by their examples, constancy in suffering for the truth; and let me not shrink in that warfare which has been so triumphantly undergone by men of like infirmities with myself; arm me with resolution to confess Thee before men as they did, that neither profit may engage, nor pleasure soften me into any sinful compliance, nor any persecutions make me stagger or fall from my stedfastness, in the way which leadeth to eternal life. Grant this, O Lord, through the merits of Thy Son Jesus Christ our Lord. Amen.

ON THE ASCENSION OF OUR LORD.

O glorious Lord God, whose blessed Son, after He had finished the great work of our redemption, ascended in triumph to Heaven, and carried His glorified humanity above the clouds to its eternal rest; grant, I humbly beseech Thee, that taking off my eyes from the vanities here below, I may stand continually looking after Him into Heaven, in heart and mind thither ascend, and, constantly expecting His appearance thence again at the last day, may be always ready to obey His call, and meet Him in the clouds, and follow Him into those blissful mansions which He went to prepare for us at Thy right hand for evermore; through the same our Lord Jesus Christ, who, with Thee, and the Holy Ghost, liveth and reigneth one God, world without end. Amen.

ON WHIT-SUNDAY.

Dr. Hickes.

O God, who as at this time didst teach the hearts of Thy faithful people by sending to them the light of Thy Holy Spirit to guide them into all truth, giving them both the gift of divers languages, and also boldness, with fervent zeal, to preach the Gospel to all nations, whereby we have been brought out of darkness and error into the clear light and true knowledge of Thee, and Thy Son Jesus Christ; who hast also promised by Thy Son our Saviour, to give Thy Holy Spirit to them that ask Him of Thee; I beseech Thee to give Him to me in all the graces and assistances of which I stand in need; I ask Him in all humility and earnestness, as the greatest blessing I can receive; I ask Him, in the sense of my own weakness and infirmities, as knowing that without His continual inspiration I can think nothing that is good, nor do any thing that is acceptable to Thee: O, therefore, let Him be and remain with me, and most powerfully assist and support me in all trials and temptations when I most need His help.

Let Him be unto me a Spirit of sanctification to purify my corrupt nature, a Spirit of counsel in all difficulties, and direction in all doubts, of courage in all dangers, of constancy in all persecutions, of comfort in all troubles, especially in time of sickness, and at the hour of death, and of submission and resignation to Thy holy will and pleasure in all afflictions that are most grievous to flesh and blood.

Leave me not a moment to my own human frailty without His assistance, but let Him constantly inspire me with fear, love, and devotion towards Thee; with truth, justice, and charity towards my neighbour; and

with abstinence and sobriety towards myself. And because I live in evil times, and am in danger of being deceived by the wiles and false pretensions of men, let Him be also unto me a Spirit of wisdom, and conduct, and discretion; that in all my conversation I may be able to discern truth from hypocrisy, and sincere, understanding, and faithful friends, from false designing flatterers. Furthermore, I beseech Thee, let Him be unto me a Spirit of patience under all crosses, and in all provocations; a Spirit of trust, and stedfast repose of mind in Thy care and providence; a Spirit of forgiveness to my enemies; a Spirit of humility to make me quiet and easy in myself, meek and gentle to others, and to free me from all the sin and torment of pride, envy, and ambition; and finally, so let Him guide and govern me through the whole course of my short life here, that I may not fail to attain everlasting life, through Jesus Christ our Lord. Amen.

ON TRINITY SUNDAY.

ALMIGHTY and everlasting God, who hast given unto Thy servants grace, by the confession of a true faith to acknowledge the glory of Thy eternal Trinity, and in the power of the Divine Majesty to worship the Unity; I beseech Thee, that Thou wouldst keep me stedfast in this faith, and not suffer me to be tossed about with every wind of doctrine, nor be imposed upon by the false reasonings of cunning and subtle men. Let no heretical interpretations of Thy word corrupt the purity of my faith, nor pretences to superior reason shake my stedfastness; but grant that I may constantly adhere to, and firmly believe, those adorable mysteries Thou hast revealed, submitting my reason to the obedience of faith; that, so being preserved from all damnable heresies, I may escape

those fatal and evil consequences which attend them in this world, and those dreadful punishments prepared for them in the next, through the merits of Jesus Christ our Lord; to whom, with Thee, and the Holy Ghost, three Persons and one God, be all glory, worship, and praise, in the Churches of the Saints for ever and ever. Amen.

The Thanksgiving to the blessed Trinity, p. 102, should always be used on this day

ON THE FESTIVAL OF ST. BARNABAS.

O Lord God Almighty, who hast built Thy Church upon the foundation of the Apostles, under Christ the head corner-stone, and to this end didst endue Thy holy Apostle St. Barnabas with singular gifts of the Holy Ghost; leave me not destitute, I humbly beseech Thee, of Thy manifold gifts and talents, nor yet of grace to make a right use of them always, without any sordid self-ends, to Thy honour and glory; that, making a due improvement of all those gifts Thou graciously entrustest me with, I may be able to give a good account of my stewardship when the great Judge shall appear, the Lord Jesus Christ, who reigneth with Thee and the eternal Spirit, one God, blessed for ever. Amen.

ON THE FESTIVAL OF ST. JOHN THE BAPTIST.

Almighty God, by whose providence John the Baptist was wonderfully born, and sent to prepare the way of Thy Son, our Saviour, by preaching repentance; grant that I may faithfully endeavour to follow his doctrine and holy life, and copy from him those excellent lessons of retirement and mortification, humility and self-denial, zeal for justice, and constancy in defending the truth, courage to rebuke vice, and patience in suffering for righteousness' sake. Grant

this, O Lord, for Jesus Christ His sake, our only Mediator and Advocate. Amen.

ON THE FESTIVAL OF ST. PETER.

O God, who for the trial of our faith and obedience sufferest us to be surrounded with variety of temptations, the flesh endeavouring to ruin us by its false allurements, the devil by his watchfulness and subtilty, and the world by its pomps and vanities; how shall I, a weak and frail creature, stand fast, when Thy great Apostle Peter failed in the day of trial! My help standeth in the Name of the Lord, in the powerful intercession of the blessed Jesus, and in the comfortable assistance of the Holy Ghost. Make me, O blessed Trinity, like the Apostle of this day, as eminent and remarkable for my repentance and future zeal in Thy service, as for my past heinous transgressions; that being stedfast and immoveable, always abounding in the work of the Lord, I may, through Thy mercy, be received into Thine everlasting kingdom, there, with the glorious company of Prophets and Apostles, the noble army of Martyrs, and all the shining host of Heaven, to sing praise unto Him who sitteth upon the throne, who liveth for ever and ever. Amen.

ON THE FESTIVAL OF ST. JAMES THE GREAT.

Grant, O merciful God, that as Thy holy Apostle St. James, leaving his father and all that he had without delay, was obedient to the call of Thy Son Jesus Christ, and followed Him, and at last cheerfully laid down his life for His Gospel's sake, so I, forsaking all worldly and carnal affections, may be evermore ready to follow Thy holy commandments, and, whenever Thy providence shall make it my duty, may readily and cheerfully embrace death, though armed

with his utmost terror, rather than forsake
Thee. Let me rejoice in every happy oc
testifying the sincerity of my love, by suff
Thy truth, and let the firm belief of those
eternal rewards which Thou hast prepared
who lay down their lives for Thy sake, su
under all the cruelties of the most mercil
cutors. Grant this, O blessed Lord, who
for me, and didst rise again, and now sitte
right hand of the Father, to intercede for m
Thy faithful disciples. Amen.

ON THE FESTIVAL OF ST. BARTHOLOMI

O ALMIGHTY and everlasting God, who
to Thy Apostle Bartholomew grace truly
and preach Thy word; grant that I may
receive that word which he believed: inc
knowledge, and confirm my faith evermo
me like him an Israelite indeed, in whom is
that, paying an entire uniform obedience to
commandments, and seeking in all my w
actions to advance Thy glory, I may, thro
infinite mercy, be graciously accepted by
the sake of Jesus Christ, our only Mediator
vocate. Amen.

ON THE FESTIVAL OF ST. MATTHEW.

O ALMIGHTY God, whose powerful
St. Matthew the publican from the very r
custom to become an eminent Apostle and E
in Thy Church; grant me grace to forsake
tous desires and inordinate love of riches
follow Thy Son Jesus Christ without dela
my heart from the vanities of this world, fr
eager pursuit of temporal things, that my
be to provide for eternity, and to lay up a

n Heaven which faileth not; that, when my body shall return to dust, my soul may be received into the eternal mansions of Thy everlasting glory, through Jesus Christ our Lord. Amen.

ON THE FESTIVAL OF ST. MICHAEL AND ALL ANGELS.

O ETERNAL God, who in Thy wonderful providence hast made the Angels ministering spirits, and sendest them forth to minister to them who are the heirs of salvation; behold with pity the temptations and dangers to which the frailty of my nature is perpetually exposed, and give Thy Angels charge to bear me in their hands that I fall not, to succour and defend me in this my pilgrimage on earth, and to shield me from all the violence of the powers of darkness. And give me grace, I beseech Thee, to praise and adore Thee for their ministry and protection, and to endeavour to do Thy will with the same diligence and industry, with the same zeal and cheerfulness, as Thy blessed Angels do it in Heaven; that, imitating their exemplary obedience and unspotted purity in my life, I may enjoy the advantage of their assistance in the hour of death, in that dismal conflict with the powers of darkness; and, being by them conducted to the mansions of glory, may be advanced to a more intimate society with them in the life to come, through Jesus Christ our Lord. Amen.

ON THE FESTIVAL OF ST. LUKE.

I YIELD Thee hearty thanks, most merciful Father, for those glad tidings of salvation which Thy Evangelist St. Luke hath published to the world, for all the manifestations of Thy holy will, and of that inestimable redemption Thou hast graciously condescended to work out for us; and for that Thou hast been pleased to regenerate us by Thy Holy Spirit, to re-

ceive us for Thine own children by adoption, and to incorporate us into Thy Holy Church. And I humbly beseech Thee to grant that, by the wholesome doctrine of Thy Gospel, all the diseases of my soul may be healed; that finally, with the residue of Thy holy Church, I may be an inheritor of Thine everlasting kingdom, through Jesus Christ our Lord. Amen.

ON THE FESTIVAL OF ST. SIMON AND ST. JUDE.

O God, who by a glorious martyrdom calledst the blessed Apostles Simon and Jude from their eminent labours in Thy vineyard, to a blissful rest in Thy kingdom; grant me Thy grace, I beseech Thee, to improve this devout opportunity of celebrating their memories, both by praising Thee for such excellent instructions, and pressing more lively on myself their saving doctrine and examples, through our Lord and Saviour Jesus Christ. Amen.

ON ALL SAINTS' DAY.

Most gracious God, the Author of sanctity and Lover of unity, whose wisdom hath established an admirable communion between the members of the same mystical body whereof Thy Son Jesus Christ is the Head; I bless and praise Thy holy Name for all Thy servants departed this life in Thy faith and fear; I congratulate their victories over the world, who overcame themselves, and led in triumph their own passions; I commemorate with all thankfulness their heroic piety who served the Lord in hunger and thirst, in prisons and chains, on racks, and in tortures, and who undauntedly encountered death, armed with the greatest terrors. I rejoice in the glory and happiness they are now advanced to,

ıe greatness of which the heart of man cannot con-
eive; beseeching Thee to give me grace to follow
heir good examples, that I may be made partaker of
Thy heavenly kingdom, and with all that are de-
parted in the true faith of Thy holy Name have my
perfect consummation and bliss, both in body and
soul, in Thy eternal glory, through Jesus Christ our
Lord. Amen.

DEVOTIONS

FOR THE FASTS OF THE CHURCH.

ON ASH-WEDNESDAY.

Mr. Kettlewell.

Lord, I am not worthy to lift up my polluted
eyes unto Thee, but whither should a wretch in
guilt and misery look, but unto the fountain of mercy?
Whither, but to a God, whose mercy is greater than
our wickedness? To a God, whose property it is to
be kind to His enemies; whose patience to bear our
sins is as great as His power to punish them, and
who had much rather be reconciled to us than take
vengeance on us? Whither, indeed, but to Thee, O
God of all grace and comfort, who shewest mercy on
ıe unworthy, and who art most graciously pleased
fit and qualify them for Thy mercy, that so Thou
ayest bountifully confer it on them for our Lord
esus Christ's sake. Amen.

II.

Lord, under my heavy load of guilt and misery, I
dress myself unto Thee: I turn to Thee in weep-
g, fasting, and prayer: I make no plea, but for Thy

mercy, nor have I any pretence to claim that, but because I infinitely need it, and because Thou, O Father of mercies, lovest to shew it, and art more ready to look at our needs, which move Thy pity and tenderness, than at our deserts, which cry aloud to Thee for wrath and vengeance on our heads: and because, unworthy as I am, yet through Thine inexpressible love and His, I have a most merciful Saviour, who has borne all the punishment of my sins to purchase mercy for me a sinner, and who now powerfully intercedes with Thee for mercy for me, if, being weary of my sins, I turn to seek and serve Thee.

And my soul, O gracious God, is wearied out, and filled with the bitterness of my own ways. I accuse and condemn myself, I humble and afflict myself, for all my sins, that I may avert Thy judgments for the same: I am resolved, by Thy grace, to renounce and forsake them, and never provoke Thee any more; and, as far as I am able, to make restitution and reparation to my brethren for all the wrongs I have done them. Father, forgive me all the evil I have done, of which I earnestly repent; consider my contrition, accept my tears, and pardon my sins, which I have now utterly renounced; and renew me after Thine own image, in righteousness and true holiness. Set up Thy kingdom in my heart; let Thy law be the rule of my life and actions; and Thy blessed will in every thing my choice and satisfaction: let Thy promises be my hope, Thy providence my guard, Thy grace my strength, and Thy blessed self my portion, both now and evermore, through Jesus Christ my Saviour and Redeemer. Amen.

ON THE FORTY DAYS OF LENT.

Almighty God, whose blessed Son for our sakes did fast forty days and forty nights; give me grace to

use such abstinence, during this season dedicated to the exercise of repentance, that my flesh may be subdued to the spirit, and my mind the better disposed to approach Thee with ardour and fervency of affection. Inure me by self-denial to bring my body into subjection, and to punish all those excesses I have been guilty of in the use of Thy creatures. Let my retirement from the world make me see the vanity and emptiness of it, and teach me to relish the pleasures of spiritual enjoyments. Make me heartily to bewail my sins, and do Thou work in me a godly sorrow unto salvation not to be repented of; that perceiving how bitter a thing it is to depart from the living God, I may no longer continue at a distance from the Fountain of joy and happiness, but, confessing and forsaking my sins, may be entirely converted unto Thee, through Jesus Christ my only Saviour. Amen.

MEDITATIONS ON THE LIFE AND DEATH OF OUR SAVIOUR.

Proper for the Holy Week.

Bp. Andrewes.

O SWEET Saviour, who, for the love of mankind, didst vouchsafe to descend from Thy royal throne, from the bosom of Thy Father, into this vale of misery, and to take on Thee the form of a servant, even human flesh, in the sanctified womb of a most chaste and pure Virgin, and be born without impeachment to her virginity:—

Be pleased, of Thy great clemency, to make my neart Thy habitation; adorn it, to that end, with all spiritual graces, and be daily born in me by renewing in my soul a fervent love to Thee.

O blessed Lord, who being God Almighty didst

not disdain at Thy birth to be wrapped in swaddling-clothes, and to be laid in a manger:—

Take from me all ambitious thoughts, and grant that I may be ever in Thy sight a little infant in humility and lowliness of spirit.

O gracious Lord, who at Thy birth wast received into the world with the joyful hymns of blessed Angels, and found to the great delight and admiration of the poor shepherds:—

Give Thy grace unto me, Thy poor and unworthy servant, continually to persevere in Thy praises, to seek Thee with the shepherds' affection; by seeking to find Thee, and finding Thee always to rejoice in Thee.

II.

O sweet Jesu, who wast pleased on the eighth day to be circumcised, and in that most tender age didst begin to shed Thy blood for the love of mankind:—

Cut off, I entreat Thee, all superfluities from my soul, and take from me all evil thoughts, words, and works.

O blessed Christ, who, to the unspeakable comfort of me, and all Thine elect, wast called by the saving name JESUS:—

Grant that the memory of this name may ever cause a reverent respect in me towards Thee, and that by it I may be preserved all my life, and at the hour of death.

O loving Lord God, who wouldst be found by the wise men who sought Thee with faith and devotion, and who, having found Thee, fell down before Thee with oblations of gold, frankincense, and myrrh:—

Be pleased, I beseech Thee, that I may find Thee,

and worship Thee in spirit and in truth; offering unto Thee the gold of bright-shining charity, the incense of pure devotion, and the myrrh of perfect mortification.

O blessed Saviour, who to leave mankind an example of obedience and humility, didst become subject to the law, and was brought to the temple, and there hadst offered for Thee the oblations of the poor, and not the rich:—

Give me the grace of obedience, to subject myself willingly to my governors; suffer not the least thought of pride to reign in me; but quench in me all haughtiness of spirit, and inordinate love and conceit of myself.

III.

O gracious Lord, who, whilst Thou wast young and tender was content to suffer persecution, and to fly with Thy blessed mother into Egypt:—

Grant me such ability by Thy grace, whereby I may not only suffer persecution and affliction, when it shall please Thee, but also persecute and punish all wickedness within myself before it grow too strong for me.

O blessed Jesu, who being sought for by Thy blessed mother three days, wouldst be found of her in the temple:—

Suffer me never to be severed from Thee; give me such a devotion towards Thee, that I may never be weary of serving Thee, nor satisfied with praising Thee, either in the church, or in my closet.

O loving Lord, who wouldst enter the river Jordan, and there be baptized by Thy servant John the Baptist:—

Be pleased that I may be purified in this life by Thy merits, and thereby washed from all my sins.

IV.

O gracious Saviour, who didst continue fasting and praying forty days and forty nights together in the wilderness, and after divers temptations didst overcome Satan:—

Grant that I may chastise my flesh, and exercise myself in watching, fasting, prayer, and other spiritual exercises; and subdue all evil affections which rebel against the spirit.

O blessed Redeemer, who for my sake didst subject Thyself to many sorrows and necessities, to heat, cold, hunger, thirst, weariness, sweat, journeys, persecutions, and tribulations:—

Strengthen me with the aid of Thy Holy Spirit, that I may willingly bear all adversities, as coming from Thy hand.

O blessed Lord, who while Thou wast upon earth didst vouchsafe to comfort the souls of men, and heal their infirmities:—

Replenish my heart with all pious affections, that I may account the miseries of others as my own, and supply their necessities according to my abilities.

O gracious Lord, who for Thy love to mankind didst endure infinite miseries, injuries, calumnies, blasphemies, and revilings, even of those to whom Thou hadst done much good:—

Create in me a heart pure and innocent, which may forgive mine enemies, and love them, rendering good for evil: whereby I may shew myself a true follower of Thy perfect charity and patience.

V.

O merciful Saviour, who, to abrogate the ceremonial law, didst eat the paschal lamb with Thy

disciples, and giving them an example of humility, upon Thy knees didst wash their feet:—

Grant that this example may take deep root in me: give me perfect humility, true obedience, and fervent love, whereby I may love Thee sincerely, and all others unfeignedly.

O blessed Lord, who of Thy great love didst institute the blessed Sacrament of Thy Body and Blood, whereby Thou mightest continue with us to the end of the world:—

Stir up in me an earnest desire and longing after this holy Sacrament, and grant that I may ever receive it with a chaste love, deep affection, and a pure heart.

O loving Lord, who when Thou wast to leave this world didst comfort Thy disciples, and with ardent and affectionate prayer didst commend them to Thy Father, thereby shewing what love Thou didst bear to them, and to all others who should believe in Thee:—

Make my heart sensible of this love, and raise in me an earnest affection to Thee, that I may be wholly transformed into the love of Thee.

O merciful Saviour, who, praying in the garden, didst wholly resign Thyself to Thy Father's good pleasure, desiring that not Thy will but His should be done:—

Give me grace that in all adversities and tribulations I may fly to Thee by prayer, and ever commit myself to Thy providence and good pleasure.

VI.

O sweet Jesu, who didst suffer Thyself to be taken and bound as a malefactor, neither didst lament nor murmur whilst Thou wast shamefully treated by Thine enemies:—

Give me strength after Thine example willingly and patiently to endure all adversity and tribulation which shall at any time befal me.

O blessed Jesu, who wouldst be forsaked of Thine own disciples, in the midst of Thy troubles and afflictions:—

Pardon me, Thy fugitive servant, and receive me into Thy favour; suffer me not to wander from Thee any more, but give me such constancy and perseverance, that I may continue in Thy service to the end of my days.

O merciful Jesu, who, standing in the presence of the high-priest, didst patiently endure a cruel blow, and in the height of Thy passion was mocked, derided, and many ways despitefully used:—

Mortify in me all angry affections, that I may not be disquieted when I am injured, nor think of revenge, but for Thy sake bear all things patiently: help mine infirmities, that I faint not under temptations or tribulations, and give me grace to be thankful to Thee for them.

O blessed Lord, who wouldst not reply to the unjust accusations of Thine enemies, but mildly, with a deaf ear, wouldst let them pass:—

Grant that no slanders may move me to impatience; but that, by Thine example, I may patiently overcome all that in any way defame or injure me.

O loving Saviour, who being denied by the Apostle St. Peter didst look on him with an eye of compassion, and cause him to bewail his offence with bitter tears:—

Look also on me, a miserable sinner, with the same gracious and moving aspect, that I may wash away my sins with the tears of repentance, and never deny Thee, my Lord and Saviour, by word or deed.

VII.

O sweet Jesu, who being stripped wast bound to a pillar, and scourged, whereby Thy blessed body was torn and wounded:—

Heal my wounds by Thy stripes, take all evil thoughts from me, and grant me patience to endure the strokes of Thy fatherly visitation.

O gracious Lord, who after so many wounds received, and so much precious blood shed, wast in mockery crowned with a crown of thorns:—

Grant, that the remembrance thereof may be imprinted on my heart, and that I may love Thee for Thy exceeding charity, and wholly think of Thee, wholly contemplate on Thy bitter pains.

O bountiful Jesu, who wast pleased, with great pain, labour, and weariness, to carry Thine own Cross to Mount Calvary, and there to comfort the lamenting women, exhorting them not to weep for Thee but for themselves and their children:—

Give me grace with a cheerful mind to bear any cross Thou shalt lay upon me, and to bewail with tears my sinful life past.

VIII.

O merciful Redeemer, who didst suffer Thy gracious hands and feet to be pierced with nails, and fastened, and there didst, with great effusion of blood, suffer inexpressible torments:—

Grant that I may always, with a faithful and thankful heart, bear in mind Thy exceeding great love, who wouldst endure so great and grievous things for me. Purge and wash my soul with those streams of Thy most precious blood, from all uncleanness, and offer them to Thy Father, for a full and plenary satisfaction for all my transgressions.

O blessed Lord, who in Thy bitter pains didst intercede with the Father for Thine enemies that crucified Thee, saying, *Father forgive them, for they know not what they do* :—

Give me grace that according to Thy precept and practice, I may love mine enemies, pray for them, and do good to them who do evil unto me.

O gracious Lord, who, being crucified between two thieves, didst promise to the one of them, believing on Thee and confessing Thee, the fruition of paradise :—

Look upon me with an eye of pity, wherewith Thou didst behold that good thief, and grant I may live so, that at the end of my days I may be found worthy to hear that joyful speech, *This day shalt thou be with Me in paradise.*

O sweet Jesu, who, for the grievousness of torment and exceeding loss of blood, didst faint and cry, *I thirst,* and wert pleased to drink gall and vinegar :—

Let the remembrance of this cup extinguish in me all inordinate riot and excess: give me the virtue of sobriety, that all irregular passions being quenched in me, I may wholly thirst after Thee.

O loving Lord, who, when Thou wast pleased to die, didst bow Thine head, and commend Thy spirit into the hands of Thy Father :—

Grant that the uncertainty of my death may be ever in my thoughts, and that I may be always willing and ready to leave this transitory life, when it shall seem good to Thee, to whose blessed protection I commit my soul.

O blessed Saviour, who, with great sorrow of Thy friends, wast taken down from the Cross, and laid in the sepulchre :—

Bury with me all my evil desires, that I may be

those things which displease Thee, and live
Thee my Redeemer.

IX.

rious Lord, who, after three days, having
e and triumphed over death and Satan, didst
in out of the grave, and visit Thy disciples
nds:—
ve me from the death of sin; cause me to
newness of life, and to seek after heavenly
that when Thou comest again, I may appear
ee in glory.
erciful Saviour, who forty days after Thy
ction didst gloriously and triumphantly as-
o Heaven, in the sight of Thy disciples:—
t please Thy goodness to infuse a longing
nd love of Thee into my soul, that it may be
in affection to Thee, and seek those things
above.
cious Lord, who, according to Thy promise
Thy Ascension, didst send Thy Spirit upon
ciples, and other Thy elect servants:—
y, I beseech Thee, my heart, that the same
nding my soul pure and clean, may make His
it, and adorn it with His manifold graces.
ssed Saviour, who when Thou shalt, at the
come to judge the quick and the dead, wilt
o every man according to his works, either
or punishment:—
me grace so to pass this earthly pilgrimage
g to Thy holy will, that at that day I may,
Thy merits, be thought worthy to be re-
nto Thy heavenly mansions, there to praise
ss Thee, with the holy company of blessed
nd Angels, for evermore. Amen.

ON GOOD FRIDAY.

Bp. Ken.

O Thou my crucified Saviour, glory be to Thee for causing Thy sufferings to be registered in the Gospel, where I read and adore the wonders and triumphs of Thy almighty love, for which I will ever praise and love Thee.

I will ever love and praise Thee, O gracious Lord, who, being in the form of God, didst condescend to take our frail nature upon Thee, and in the form of a servant didst for us men and for our salvation endure the reproaches and revilings, the blasphemies and persecutions of a wicked and perverse generation.

I will ever love and praise Thee, O gracious Lord, who didst endure a most bitter agony, and didst sweat, as it were, great drops of blood falling to the ground; who wast treacherously betrayed, apprehended, and bound as a malefactor; set at nought by Herod, and his men of war; denied by Peter, and forsaken by all Thy disciples, and all to save us poor sinful men.

I will ever praise and love Thee, O God of truth, who, for our sakes, wast accused by false witnesses, blindfolded and buffeted, mocked and spit upon, stripped naked, and scourged, that by Thy stripes we might be healed.

Thou, O great Judge of Heaven and earth, wast for us men, and for our salvation, Thyself dragged to the judgment-seat, and unjustly condemned; Thou, O King of Heaven, whom the angels adore, wast crowned with thorns and oppressed with the weight of Thy own Cross; and all this to save us sinful men: therefore will I ever adore and love Thee.

Thou, O Lord of glory, and sole Author of life, for us men, and for our salvation, wast put to an igno-

minious death, Thy hands and Thy feet being nailed to the Cross; Thou wast numbered with the transgressors, and crucified between two thieves; and to embitter Thy last gasp, hadst gall and vinegar given Thee to drink; and all this to save us sinful men: therefore will I ever adore and love Thee.

Thou, O gracious Lord, when hanging on the Cross wast scoffed at and reviled; Thou wast infinitely afflicted and bruised for our transgressions: the iniquities of us all were laid on Thee, and the chastisement of our peace was upon Thee: for us Thou didst endure anguish inexpressible, when Thou criedst out, "My God, My God, why hast Thou forsaken Me?" and didst at last give up the ghost, and die Thyself, that we might live: wherefore I will ever adore and love Thee

II.

Was there ever any sorrow like that which my Lord and my God endured for me? Was there ever any love like that which my Lord and my God hath shewed to me? O my Saviour, with all my heart I love and adore Thine infinite love and benignity to sinners; with all my heart I lament and detest the hatred and outrage of sinners to Thee. Instil, O my God, penitential love into my soul, that I may grieve for my sins, which grieved Thee; that I may love Thee for suffering for us sinners, who occasioned all Thy griefs. O may I always love Thee! O may I never grieve Thee more! By the love of Thy Cross, O Jesu, I live; in that only will I glory, that above all things will I study, that beyond all things will I value: by the love of the Cross will I take up my cross daily and follow Thee; I will persecute and torment, and crucify my sinful affections and lusts, which persecuted, tormented and crucified Thee; and if Thy love

calls me to it I will suffer on the cross for Thee, as Thou hast done for me.

How illustrious and amiable were Thy graces amidst all Thy sufferings, O thou afflicted Jesu! I admire and love Thy profound humility, unwearied patience, lamb-like meekness, immaculate innocence, invincible courage, absolute resignation, compassionate love of souls, and perfect charity to Thine enemies. Give me grace to tread in Thy steps, and conform me to Thy divine image, that the more I grow like Thee, the more I may love Thee, and be the more beloved by Thee. Amen. Lord Jesu, Amen.

ON EASTER-EVE.

GRANT, O Lord, that as I am baptized into the death of Thy blessed Son our Saviour Jesus Christ, so by continual mortifying my corrupt affections I may be buried with Him; and that through the grave and gate of death, I may, by the quickening of His Spirit, pass to a joyful resurrection, being cleansed by His blood from all my sins, and made meet by His grace to inherit those precious promises, which His resurrection (the memorial of which we are now preparing to celebrate) hath sealed and ratified to us; to whom with Thee, O Father, and the Holy Spirit, be glory, honour and blessing, now, henceforth, and for evermore. Amen.

ON EMBER-DAYS.

ALMIGHTY God, the Giver of all good gifts, who of Thy Divine Providence hast appointed divers orders in Thy Church; give unto Thy servants the Bishops a double portion of Thy Holy Spirit, and vouchsafe them at this time Thy particular assistance, and a power of discerning the spirits of them

who come to be ordained to the ministry of Thy Word and Sacraments, that they may lay hands suddenly on no man, but maturely, prudently, and piously may appoint such to Thy service, who, by learning, discretion, and a holy life, are fit instruments for the conversion of souls, to be examples to the people, guides of their manners, comforters of their sorrows, to sustain their weakness, and able to promote all the interests of religion. And grant that all those who now come to dedicate themselves to the service of Thine Altar, may be inwardly moved by Thy Holy Spirit to take upon them that sacred ministration; that they may make Thy holy Word the chief subject of all their studies; from thence instruct the people committed to their charge, and convince gainsayers; that they may faithfully and diligently administer Thy holy Sacraments; that they may labour in season and out of season, by public and private admonitions and exhortations; that they may maintain peace and love among all Christians, and frame their own lives, and the lives of their families, according to the precepts of Thy holy Gospel. Give them the will, O Lord, to do their duty, and strength and power faithfully to perform the same, through Jesus Christ our Lord, the great Shepherd and Bishop of our souls. Amen.

ON THE ROGATION-DAYS.

O Lord, heavenly Father, of whose gift it is that the rain doth descend, the earth is fruitful, beasts increase, and fishes multiply; have mercy on us Thy unworthy servants, and though for our sins we have worthily deserved scarcity and dearth, sickness and mortality, or to be delivered into the hands of our enemies, yet for the sake of Thy blessed Son, and upon our own true repentance, send us plenty and

healthful seasons, unity, peace, and concord; deliv
us from lightning and tempests, from fire, pestilen
and famine, from battle and murder, and from sudd
death; increase the fruits of the earth by Thy h
venly benediction; and grant that we receiving T
bountiful liberality, may use the same to Thy glo
the relief of those who are in need, and to
own comfort, through Jesus Christ our Lord. Am

AN OFFICE

FOR

The Holy Communion.

EXTRACTED FROM BP. KEN AND OTHERS.

THE INTRODUCTION;

Being a persuasive to frequent Communion, from the great sin and danger of neglecting the Holy Ordinance.

It is no wonder that men who are not serious in the business of religion, and who frequent the church only in compliance with the fashion of the world, and in obedience to an established custom, should neglect one of the greatest advantages of the Christian life, frequent receiving the Holy Sacrament of Christ's Body and Blood: but that Christians, otherwise very devout, and not lawfully hindered, who have the fear of God before their eyes, and who aim at pleasing Him in all their actions, should ever turn their backs upon His holy table, and when invited to commemorate the meritorious sacrifice of the death of Christ, should refuse to give such an easy instance of a thankful heart, is matter of the greatest astonishment; because they thereby neglect the most effectual means of grace, and overlook the best method of attaining what they sincerely purpose and desire.

This bad conduct can proceed from nothing but a want of the true sense of the indispensable necessity of performing this duty, and the heinous guilt of neglecting it. Their minds are filled with lively apprehensions of the great danger of being unworthy communicants, but they never suffer their thoughts tc dwell on the great hazard they run, the abominable guilt they incur, in neglecting to obey so important a command of their Saviour. They are afraid lest they should receive unworthily, and so eat and drink damnation to themselves, and therefore they choose not to receive at all, imagining that they have by that means escaped all danger, and are entirely innocent. To correct this dangerous error, I think it necessary to set before them a true representation of this sin, with all its aggravations and ill consequences, that they may see how dreadful and horrible a thing it is to absent themselves wilfully from this heavenly banquet.

First then, it is despising a positive command of our Saviour Jesus Christ, the Author of our religion: for that our Saviour has made it the duty of all Christians to frequent this commemorative sacrifice, is plain from the history of the institution, in the close of which our Saviour adds, "*Do this in remembrance of Me:*" by which, as the holy Apostles were obliged to bless, and break, and give the bread, and distribute the wine, to all that joined with them in this holy service, so were all Christians hereby engaged to receive from them and their successors those symbols of Christ's Body and Blood. By this precept the communion of Christ's Body and Blood, as represented by bread and wine in the Holy Sacrament, is made the standing memorial of His death and sufferings in all Christian assemblies, to the end of the world. They, therefore, who never come to this holy

Communion, despise this positive command of their Redeemer; His last dying command when He was about to lay down His life for our sakes, which therefore ought to have been received with the greatest respect, and obeyed with the most religious veneration.

Secondly, they neglect that part of the Divine worship, by which Christians are in a peculiar manner distinguished from men of all other religions. The heathens and Mahometans offer up prayers and praises to God, by the light of nature they apply themselves to infinite Power for their relief, and return their thanks to infinite Goodness, as the source whence they receive all their blessings.

The Jews, by slaying beasts and burning incense, invocated God, and praised and blessed Him for those mercies, of which they were partakers: but Christians only set before God bread and wine in the Eucharist, as figures of the precious Body and Blood of Christ, and therefore we can never be so properly said to worship as Christians, as when we join in those sacred mysteries, which Christ has made peculiar to His own religion. And it cannot be imagined that this service which was ordained as the peculiar service of Christians, to distinguish them from all other worshippers of the Deity, and as the principal act whereby we partake of the sacrifice of Christ made upon the Cross, and without which our public service wants its due perfection; it cannot, I say, be imagined that it should be an indifferent matter whether we perform it or not. No: an habitual neglect of it is a kind of renouncing Christianity; a separating from the communion of Christ's Church, in that act which is the peculiar characteristic of the worshippers of the crucified Jesus.

A third aggravation of their guilt is, that they

wilfully contemn and reject those inestimable benefits that are annexed to the worthy participation of this holy ordinance. This heavenly banquet is the food and nourishment of our souls; there the truly penitent, by representing the bitter passion of Christ to His Father, obtain mercy and remission of sins; there our souls receive new life and vigour, and power and strength against our spiritual enemies; we are inspired thereby with a hope to be made equal to angels, and to have the kingdom of Heaven for our inheritance. And can he be innocent who has so little esteem for these glorious blessings as to neglect the means to which they are annexed, and despise the best instruments of advancing his spiritual welfare? Can we imagine that he retains a grateful sense of those stupendous benefits, purchased for us by the death of Christ, who refuses to give such an easy instance of a thankful heart? No: he who turns his back on the means of grace, has too just cause to fear that he has no right to the hopes of glory.

If therefore we desire not to be found guilty at the last day of disobedience to a positive command of Christ, and of the wilful contempt of His dying words, His last parting injunction; if we are at all concerned to proclaim to the world that we are really the disciples of the crucified Jesus; if we desire to grow in grace and improve in every Christian virtue; if we are solicitous to obtain the pardon of our sins, and be partakers of the benefits of Christ's passion; we must constantly attend this holy ordinance as often as the good providence of God affords us an opportunity.

As it is the severe sentence of him who eateth and drinketh unworthily, that he is guilty of the Body and Blood of the Lord, and eateth and drinketh

damnation to himself; so the sentence of God is equally severe against those who, being invited, refuse to come: for He hath said, "That they shall not taste of His supper."—Luke xiv. ver. 16—29. And our Saviour hath declared, "That unless we eat the flesh of the Son of man, and drink His blood, we have no life in us."—John vi. 53. From the danger then of unworthy receiving, we ought not to infer that we may safely stay away, for that I have shewn to be equally dangerous; but rather to conclude with St. Paul, "Therefore let a man examine himself, and so let him eat of that bread, and drink of that cup."

The reader may enlarge his meditations on this subject, by perusing the second exhortation in the Liturgy, at the giving warning for the celebration of the Holy Communion.

The preparation necessary to the performance of this duty after an acceptable manner, consists, as our excellent Church Catechism instructs us, in the following particulars;

1. Self-examination.
2. True repentance for our former sins.
3. A stedfast purpose to lead a new life.
4. A lively faith in God's mercy through Christ.
5. A thankful remembrance of Christ's death.
6. Charity with all men.

To assist the devout Christian in which, the following collection of prayers and meditations may be very serviceable.

A PRAYER BEFORE SELF-EXAMINATION.

HEAR the voice of my humble petition, O Lord, now I cry unto Thee, and lift up mine hands towards Thy mercy-seat. Behold, Lord, now I am about to search into my own heart: but alas! my heart is deceitful and desperately wicked, who can know it?

Thou, therefore, who searchest the heart, and triest the reins, discover to me all the evil and deceit of my own heart, that I may confess, bewail, and forsake them, and obtain mercy. Lord, hear me, Lord, help me, for the merits of Jesus my Saviour. Amen.

HEADS OF SELF-EXAMINATION.

I adjure thee, O my soul, in the presence of the great Judge, who knows all the secrets of thine heart; I adjure thee, as thou wilt answer it before God's judgment-seat at the last day, to tell me,—

Does not thy daily experience teach thee that thy whole nature is corrupt, prone to all that is evil, averse to all that is good?

How hast thou spent thy time from thy childhood to this very moment?

How hast thou kept the solemn vow of thy Baptism?

What good duties hast thou omitted?

What sins hast thou committed?

II.

In particular, what sins art thou guilty of more immediately against God?

Art thou guilty of any infidelity or atheism, any distrust in, presumption on, or despair of God's mercy?

Art thou guilty of any wilful ignorance of God, or of any idolatry in worshipping any creature?

Hast thou loved any thing more than God, or feared any one above Him?

Hast thou been guilty of hypocrisy in God's service, or of forsaking God, and of resorting to the devil, to witches or wizards?

Art thou guilty of repining or murmuring at God's

providence, or of being impatient under His correction?

Hast thou been unthankful for His mercies, disobedient to His commands, or incorrigible under His judgments?

When, in what manner hast thou been guilty of dishonouring God by blasphemous and irreligious thoughts or discourses, or by tamely hearing others blaspheme?

Hast thou taken God's holy name in vain by customary or false swearing, or by the breach of any lawful oath or solemn vow?

Hast thou been guilty of sacrilege, or irreverent behaviour in God's house?

Hast thou misspent the Lord's day, neglecting to attend the public worship of God, or been unprofitable under the means of grace?

Hast thou dishonoured God by coldness and wanderings, indevotion and carelessness in thy prayers, or by any weariness in His service, or by a total neglect thereof?

Hast thou received the Sacrament unworthily, and broken thy solemn vows there renewed?

Hast thou hardened thyself in impenitence, putting off the evil day? Hast thou rested in a superficial and partial repentance, or frequently relapsed into sin, and resisted the good motions of God's Spirit?

Hast thou been an abettor and encourager of any schism, heresy, or profaneness?

III.

O my soul, what sins art thou guilty of more immediately against thy neighbour?

How, when, where, against whom hast thou been guilty of any injury, injustice or oppression, any breach of trust or promise, any fraud or theft, any

flattery or dissimulation, treachery or lying, or of giving any just scandal?

How, when, where, against whom hast thou been guilty of any ill language, detraction or slander, any rash censuring or backbiting, any contemning or scoffing, either at his infirmities or virtues?

How, when, where, against whom hast thou been guilty of any contentiousness, spite or revenge, of railing at, or hurting or murdering thy neighbour by ill wishes or curses?

Hast thou been guilty of bearing false witness, or coveting the possessions of others?

Hast thou been unthankful to those who have done thee good, or have kindly reproved thy sins?

Hast thou been uncharitable to the poor, or neglected to relieve any Christian in distress?

Hast thou been unnatural to any of thy relations, hast thou ever reviled, and been stubborn and disobedient to thy governors ecclesiastical and civil?

Hast thou been wilfully disobedient to their lawful commands, or risen up violently against them, when they have called thee to suffer for thy duty?

Hast thou tempted others to sin by connivance or encouragement, by command or persuasion, and increased thy own by furthering the damnation of thy brother?

IV.

O my soul, what sins art thou guilty of more immediately against thyself?

Art thou guilty of pride, either in apparel or on account of thy estate or credit, thy parts or good deeds? Art thou guilty of commending thyself, or of being greedy of the praise of men, of performing religious duties to gain applause, or of committing sin to avoid reproach.

Hast thou been immoderately greedy of riches, or of sensual pleasures?

Hast thou been guilty of violent anger, of inconsideration, inconstancy, or discontent?

Hast thou misspent thy time, neglected to resist temptations, or abused the talents God hath entrusted thee with, to sin and wickedness?

Hast thou been guilty of intemperance in eating, drinking, and sleeping, or in lawful recreations?

Hast thou been guilty of idleness, uncleanness, lust, fornication, or adultery?

Hast thou taken delight in lewd company, in vicious and immodest songs, books, or pictures?

Hast thou not only committed all these sins thyself, but taken pleasure in them that do them?

When you examine yourself by this catalogue, pause a while on every particular, and where you find yourself not guilty, say, "Glory be to Thee, O Lord, for preserving me from this sin."

When your conscience pleads guilty, say, "Lord, have mercy upon me, and forgive me this sin."

A PRAYER AFTER EXAMINATION.

O Lord God, I have now, by Thy assistance, considered my own evil ways: O Thou, who only knowest the heart, and who only can change it, create in me such a broken and contrite heart as Thou hast promised not to despise, and so deep a sense of my own sin and misery, that my repentance may bear some proportion to my guilt. O my God, pardon all my failings, and perfect that good work Thou hast begun in me, for the merits of Jesus my Saviour. Amen.

A FORM OF CONFESSION OF SINS AND REPENTANCE.

O thou great Judge of Heaven and earth, before whose glorious majesty even the good angels, who never sinned, fall prostrate and tremble; with what

debasement and dread ought I to appear before Thy awful presence, who am but dust and ashes; and, which is infinitely worse, a miserable, wretched sinner!

Holy, holy, holy Lord God Almighty, Thou art of purer eyes than to behold iniquity with the least approbation: the way of the wicked, and his sacrifice, are an abomination to Thee: Woe is me then, O Lord, woe is me! for I have inclined unto wickedness with my whole heart: but for the sake of Thy well-beloved Son, cast not out my prayer, nor turn Thy mercy from me.

Miserable wretch that I am! I have gone astray from the very womb: I was shapen in wickedness, and in sin did my mother conceive me; and I have rendered myself yet more abominable and filthy, by a continual course of wickedness all the past days of my life.

Lord have mercy upon me, cleanse and forgive me; O save me for Thy mercy's sake.

Woe is me! for my whole nature is corrupt and prone to evil, and averse to all that is good: my understanding is full of ignorance and error, my will perverse, my memory tenacious of every thing that may pollute me, and forgetful of my duty: my passions are inordinate, my senses the inlets of all impurity; and I feel a law in my members continually warring against the law of my mind, and bringing me into captivity to the law of sin.

Lord have mercy upon me, and deliver me from the body of this death, from this tyranny of sin.

Father, I have sinned against Heaven, and in Thy sight, and am no more worthy to be called Thy son: I have violated the solemn vow I made to Thee in baptism, by eagerly pursuing the vanities of this wicked world, easily yielding to the temptations of

the devil, and by greedily indulging my own carnal desires and lusts, by a fruitless and dead faith, and by disobedience to Thy holy will and commandments.

I have sinned, O Lord God, I have sinned against Thee, by, &c.

I have committed these sins frequently, against the checks of my conscience, &c.

O Lord, pity, cleanse, forgive, and save me, for Thy mercy's sake.

I have sinned, O Lord God, I have sinned against Thee and my neighbour, by, &c.

I have committed these sins frequently, against the checks of my conscience, &c.

O Lord, pity, cleanse, forgive, and save me, for Thy mercy's sake.

I have sinned, O Lord God, I have sinned against Thee and myself, by, &c.

I have committed these sins frequently, against the checks of my conscience, &c.

O Lord, pity, cleanse, forgive, and save me, for Thy mercy's sake.

O Lord God, my known wickedness is great, and the sins I have committed are more in number than the hairs of my head, and my heart would fail me, but that I well know that Thy mercies are more numberless than my sins; have mercy therefore upon me, according to Thy great goodness, and in the multitude of Thy mercies do away mine offences. O cleanse Thou me also from all my secret faults, from all my sins of ignorance, infirmity, or omission. Father, forgive me, and receive me into the arms of Thy paternal compassion. Make me ashamed of my past folly and madness, my greediness in sucking in pollution; my treacherous betraying my soul to temptations; my combining with the very devils to hasten and increase my own damnation; my obstinate refusals of Thy

mercy, and unthankful abuses of Thy goodness.
me every day more and more sensible how b
thing it is to depart from Thee, and to transgre
most holy and perfect commandments. O gr
Lord, look on me as Thou didst on Peter; a
pierce this hard heart, that I may weep bitte
my sins, and melt into the salutary tears of cont

Woe is me, that I have so grievously offen
indulgent, so liberal, so tender a Father: that
repaid the infinite love and intolerable sufferi
my Saviour, with nothing but those sins which
sioned His sufferings! and that I have griev
Holy Spirit, by rejecting His good motions, w
only I derive grace and consolation!

How admirable, O Lord, are the riches o
goodness, who hast spared me so long, and no
est me this blessed opportunity of renewing my
at Thy Altar! O magnify yet Thy mercy, in t
giveness of my sins: cleanse me from the fil
soul hath contracted, which now renders me
to myself, as well as to Thee, by the blood o
beloved Son, our blessed Redeemer Jesus
Amen.

ACTS OF RESOLUTION TO LEAD A NEW LIFE

I RENOUNCE, O Lord, the devil and all his
the pomps and vanities of this wicked world, a
the sinful lusts of the flesh; henceforth I reso
serve none but Thee, and to make it the whol
cern of my life to keep Thy commandments.
now preparing to renew my baptismal vows,
alas! I have hitherto so often violated: I thank
O heavenly Father, for the gracious opport
and by Thy help will keep it inviolate all the
days of my life, and live hereafter as a sworn
to Thy love.

O my God, I dedicate myself to Thee this day, I offer unto Thee my senses and passions, and all my faculties, I offer Thee all my desires, all my designs, all my studies and endeavours, all that I have or am, I offer up entirely to Thy service. Lord, sanctify me wholly, that my whole spirit, soul, and body, may become Thy temple: O do Thou dwell in me, and be Thou my God, and I will be Thy servant. Though I am able of myself to do nothing that is good, through Thy strength I can do all things. O perfect Thy strength in my weakness; let Thy holy Spirit purify my corrupt nature, succour me in all my temptations, and assist me in all my religious duties. Hold Thou up my goings in Thy paths, that my footsteps slip not: give me that victorious faith which overcometh the world; and let Thy preventing and restraining grace always preserve me. To Thy keeping I commit my soul: O cover Thou me in the day of battle against my spiritual enemies, and so conform my whole life to the example of my blessed Saviour, that at the dreadful day of judgment I may find mercy, through His merits, who liveth and reigneth with Thee and the Holy Ghost, one God, blessed for ever. Amen.

ACTS OF FAITH IN CHRIST, WITH A THANKFUL REMEMBRANCE OF HIS DEATH.

I STEDFASTLY believe in Thee, O sweetest Jesu, Son of the Blessed! Lamb of God, which takest away the sins of the world, in Thy all-sufficient merits alone I trust for the remission of my sins: through the blood of Thy Cross I hope for peace with God, strength against the powers of darkness, Thy grace, and the communion of Thy Spirit here, and everlasting bliss with Thee hereafter. In Thy unfathomable grace, and the unsearchable depths of Thy love, is my hope;

my help standeth in Thy name, and I will not
what man or devils can do unto me.

O my crucified Saviour, I adore and grate
commemorate the triumphs of Thy Almighty
in taking on Thee, for our salvation, the form
servant; in enduring reproaches, contradictions
revilings, for our sakes; and in becoming obe
unto death, even the death of the cross. By
stripes we are healed; by Thy death we live;
life-giving blood hath reconciled us to God, and
crown of thorns purchased for us a crown of g
O the depth of the riches of Thy love! how un
able is the greatness of Thy mercy! how unse
able the measures of Thy goodness! O all ye
angels, behold and wonder, wretched man hath si
against God, and God Himself hath suffered the
ner's punishment. O ye blessed host of He
adore, with me, my crucified Saviour, adore
praise His unknown, inexpressible agonies, His
nishing love, and amazing condescension. O my
cious Lord, my heart is full of the sense of Thy
in laying down Thy life for our sakes; and what
I to return to Thee, but love again? it is all t
have to offer to Thee; accept it, O merciful
imperfect as it is, and daily heighten the sense o
love to me. O thou infinite Lover of souls, wi
my heart I love, I praise, I adore Thy love to
but alas! I can never do it enough here; O tra
me to Thy kingdom of glory, in Thy own good
that there I may love Thee to the utmost capac
a created being, and praise Thee to all ete
Amen. Lord Jesus, Amen, Amen.

ACTS OF CHARITY.

O Lord God, I do from henceforth resolve to
my neighbour as myself: and to love him not o

word, but in deed and in truth. I do from my heart forgive all men their trespasses; do Thou, O Lord, forgive them also. Lord, bless them that hate me, and do good to them that have despitefully used me, and repay them good for evil. If I have done wrong to any man I am willing to make restitution; if I have given to any of my brethren just cause of offence, I am ready to acknowledge my fault and to amend it; and do Thou, O Lord, make them placable, easy to be entreated, ready to forgive; that being as much as lieth in me at peace with all men, and none of my brethren having aught against me, I may with a sincere and peaceful heart offer my gift at Thine Altar, and be graciously accepted, through the merits of my blessed Saviour, Jesus Christ. Amen.

A FORM OF GENERAL INTERCESSION.

Holy, holy, holy, Lord God of Hosts, I, a miserable sinner, humbly acknowledge that I am altogether unworthy to offer up any petitions unto Thee: yet since Thou hast commanded us to make prayers and intercessions for all men, in obedience to Thy command, and in confidence of Thy unlimited goodness, I commend to Thy mercy and divine providence the wants and necessities of all mankind.

Lord, let it be Thy good pleasure to restore to Thy Catholic Church primitive peace and purity, and to preserve it against the gates of hell.

Particularly, O Lord God, I implore Thy mercy for this sinful nation; for the iniquity of the land is exceeding great, and we have been unthankful under Thy blessings, incorrigible under Thy judgments, and unprofitable under all the means of grace: and what can we expect from Thee, but to drink deep of the cup of Thy wrath? But, O Lord, in the midst of judgment remember mercy: O be favourable to Thy

bishops, priests, and deacons, with apostolical g
exemplary lives, and sound doctrine.

O let it ever be Thy good pleasure to save a
fend the Queen from all her enemies: grant
long and happy reign over us: and endue he
all those gifts and graces which may make her
ror to all evil works, and a great promoter o
glory. Bless her and all her royal relations
such a measure of temporal good things as
knowest to be most expedient for them, and
them at last with eternal glory.

Grant to the privy council wisdom from abo
all magistrates, integrity and zeal for religion;
gentry and commonalty, pious and just, peaceab
loyal hearts, and to the whole nation healthful
ful, and peaceful seasons. To all Jews, Turk
dels, atheists, and heretics, give the grace o
version: to all wicked men and malefactors,
repentance: to the disconsolate, comfort; to th
health; to those that are in pain, ease; to
flicted, patience; to the hungry, food;
naked, raiment; to the captive, liberty; and
oppressed, deliverance.

Thou, who knowest the conditions, desire

A PRAYER

Which may be added to the daily devotions of one who is preparing for reception of the blessed Sacrament; and is always to be used the morning he intends to communicate.

THOU, O blessed Jesus, of Thine infinite mercy hast given Thine own Body and Blood to be our spiritual food, to strengthen and refresh our souls; by that immortal food Thou nourishest our souls to live the life of grace here, and quickenest in us the hopes of life everlasting hereafter. Lord, evermore give me this bread; evermore make me a partaker of those benefits which through Thy mercy this holy ordinance is instituted to convey. I desire to come to Thy table, O Lord, out of a deep sense of the want I have of that spiritual feast to which Thou there invitest me: I desire to come, to testify my sense of Thy love in dying for us, my stedfastness in the communion of Thy Church, and my charity to all the world. I hunger and thirst after Thy most blessed Body and Blood; O feed, refresh, and nourish my soul therewith unto life everlasting.

O blessed Jesus, so open my eye of faith to discern Thy Body and Blood in this Holy Sacrament; so dispose and prepare my soul at this time to communicate; so clothe me with the wedding-garment of righteousness, that I may be a welcome guest at Thy table; give me a lively faith, profound humility, filial obedience, inflamed affection, universal charity, and raise in my soul all those heavenly transports of zeal and devotion, of love and desire, of joy and delight, of praise and thanksgiving, which become the solemn remembrance of a crucified Saviour, which become one redeemed by the Blood of God. Amen, most gracious Saviour. Amen.

DEVOTIONS

TO BE USED AT THE ALTAR.

At going to the Altar.

In the multitude of Thy mercies, O Lord, do I now approach Thine Altar, O pardon my sins and receive me graciously. Amen.

At the Offertory.

Blessed be Thou, O Lord God, for all things come of Thee, and of Thine own do I now give Thee; O let this alms be an odour of a sweet smell, a sacrifice acceptable and well-pleasing to Thee.

At the Consecration.

O blessed Jesu, in the bread broken I behold, with the eye of faith, Thy Body torn with whips, thorns, and nails: and in the wine poured out, Thy precious Blood shed for my sins.

Glory be to Thee, O Lamb of God, who didst offer Thyself a sacrifice to take away the sins of the whole world: Lord, have mercy on me, and take away mine also.

While others are communicating.

O my God, whom have I in Heaven but Thee? and there is none on earth I desire in comparison of Thee.

As the hart panteth after the water-brooks, so panteth my soul after Thee, O God, my God.

Blessed Saviour, Thou hast bought me with the inestimable price of Thy own Blood; O suffer not the price of Thy blood to perish.

Lord, I now desire to renew my covenant with Thee, and to glorify Thee henceforth in my body, and in my spirit, which are Thine.

By Thy Cross and passion, O Christ, be merciful to my unrighteousness, and remember my sins and iniquities no more.

By Thy crucified Body, deliver me from this body of sin and death; and by Thy life-giving Blood, purge my conscience from dead works, to serve Thee the living God.

O Lord, hear; O Lord, forgive; O Lord, hearken and save: defer not, for Thy mercies' sake, O my God; but haste Thee to help me, O Lord God of my salvation: come, Lord Jesus, come quickly. Amen.

Before receiving the Bread.

Thou, O Christ, hath said, That he who eateth Thy Flesh, and drinketh Thy Blood, shall have everlasting life: behold the servant of the Lord; be it unto me according to Thy word.

After receiving the Bread.

Glory be to Thee, O Lord, who feedest me with the bread of life: O Lord God, who didst sanctify us by the offering of the Body of Jesus once for all; sanctify me, even me also, O heavenly Father.

Before receiving the Cup.

I will receive the cup of salvation, and call upon the Name of the Lord.

Let this cup, O Lord, be unto me the cup of blessing, the communion of Thy blessed Body and Blood.

After receiving the Cup.

Glory be to Thee, O Lord Jesus, who permittest me to drink of the fountain of life freely: Thou,

O blessed Saviour, hast loved us, and washed us in Thy Blood; to Thee be glory and dominion for ever. Amen.

Glory be to Thee, for thus feeding my soul with Thy most blessed Body and Blood: O let them transfuse new life into me, and all who communicate with me, that our faith may daily increase, that we may love, serve, and delight in Thee, and praise Thee more fervently, more incessantly, than ever we have done heretofore. Amen, Amen, Amen.

A THANKSGIVING AFTER RECEIVING.

O HOW plentiful is Thy goodness, my Lord and my God, which Thou hast laid up for them that fear Thee, and put their trust in Thy mercy! Was it not love infinite enough, to give Thyself for me on the cross? Was not that sacrifice of Thyself sufficient? All the mighty host of Heaven stood amazed, to see the blood of God shed; to see the King of Glory, to whom from the first moment of their being, they had sung hallelujahs, nailed to a cross, to save sinners. And sure none of those blessed spirits, with all the glorious illumination they enjoyed, could ever have imagined how Thou couldst give Thyself more to us than Thou hast done; and yet hast Thou wrought new miracles of love for us; and, as if it had not been love enough to give Thyself for us on the cross, hast found out a way to give Thyself to us, in Thy Holy Sacrament; by this Thou hast united us to Thyself with the most intimate union: Thou art become the very food, the life, strength, and support of our souls.

What thanks, then, gracious Lord, can I return Thee, for these wonders of Thy love to me a wretched sinner? O dearest Saviour, raise Thou my devotion to the highest pitch it can possibly reach, to praise

Thee; enlarge my soul to its utmost extent, to love Thee. How can I ever again offend such riches of mercy as are in Thee! and yet, while I carry this body of sin about me, I fear I shall. But, Lord, I from my heart renounce and abhor all things that displease Thee; I resolve to the utmost of my power to resist all temptations, and to become as totally Thine as my frail nature will permit me. O gracious Lord, who hast so infinitely loved us, and given us everlasting consolation, and good hope through grace, comfort my heart, and for ever stablish it in every good word and work.

Rejoice in the Lord Jesus, O my soul, for of Him cometh salvation. Glory be to Thee, O Lord God, for this blessed opportunity of coming to Thy Altar: O grant I may never more pollute my soul, which Thou, who art the God of purity, hast now made Thy temple. O gracious Lord, pardon all my failings, accept all my prayers and praises, and supply all my wants, which I sum up in Thy own blessed words.

Our Father, &c.

DEVOTIONS

TO BE USED BY THE SICK.

A PRAYER FOR THE SICK WHEN FIRST TAKEN ILL.

O ALMIGHTY Lord of Heaven and earth, who givest life, and health, and all other blessings, and recallest them as it pleaseth Thee; I desire to behold Thy hand in every thing that befalleth me, that under all Thy dispensations I may look up to Thee, the Author of them, and study to improve them to Thy glory. And now that I find myself discomposed, and sickness has already taken hold of me, I immediately fly to Thy almighty power, and unspeakable goodness, for relief, and do not Thou refuse to hear me when I call upon Thee. Give me grace to account of my distemper as Thy heavenly visitation, and to hearken both to the rod and to Him that has appointed it, and not only to bear Thy chastisement with submission, but to seek that I may be made better by it, to enquire into the end for which it comes, and faithfully endeavour to answer Thy design in it. As it is a scourge for my sins, let it also be a cure for them, so effectually awakening my soul to serve and please Thee, that I may no more return to folly, nor ever allow myself in what tends to Thy dishonour and my own destruction: or, if death is to be the end of this my sickness, let me die the death of the righteous, and let my last end be like his; that I may leave the world as becomes a true disciple of our blessed Lord, with a steady affiance in His mediation, an unconcernedness for the things of this life, an unfeigned

repentance for all my sins, and a cheerful resignation of my soul into Thy hands, as into the hands of a loving God and merciful Father; through Jesus Christ our Lord. Amen.

WHEN THE MINISTER IS SENT FOR TO VISIT THE SICK PERSON.

ALMIGHTY and most merciful Father, who, of Thy divine providence, hast appointed an order of men to officiate in Thy Name, not only as Thine ambassadors to call upon and entreat them to repent and be reconciled to Thee, but moreover to make known Thy word and will to them, to administer Thy holy Sacraments, to be advocates to Thee for them, and to perform all those offices which are necessary for building them up in their most holy faith: bless the endeavours and assistance of him to whom I have now sent to give notice of my sickness; for all his kind offices must inevitably prove of no service, if not accompanied with Thy grace, and prospered by Thy blessing: be with him therefore, O Lord, and prosper him in all his undertakings for my good; hear all his prayers that he shall offer up for me, and grant me all the inestimable blessings he shall implore in my behalf. Open his mouth, that he may speak a word in season, and mine ears, that I may duly attend to whatsoever he shall tell me after Thy law, and dispose my heart carefully and conscientiously to perform it. It is Thy own command, by the mouth of Thy holy Apostle, that if any be sick, he call for the elders of the Church to pray over him; it is Thy promise, that the prayer of faith shall save the sick; and, if he have committed sins, they shall be forgiven him. In obedience to this command, and in a stedfast belief of this promise, I have now sent to my proper pastor, the minister of Thy Word and Sacraments, to crave

his help in my great necessity: O let Thy Holy Spirit be present with him, and make his endeavours to prepare and fit me for my last great change successful and effectual, through Jesus Christ our Lord. Amen.

ON SENDING FOR THE PHYSICIAN.

O MOST gracious Lord God, on whom is all my dependence, and of whose abundant mercy it is that I am now in the land of the living, though at present in a weak and languishing condition; succour and relieve me for Thy mercy's sake. I am desirous to make use of such means as Thou hast appointed in order to a recovery, that I may not seem to slight that life which Thou hast condescended to bestow upon me, and hitherto to continue to me. And, forasmuch as Thou hast ordained the physician for the benefit of those who languish under any bodily distemper, I have resolved to try his skill in order to a cure. But my chief hope is in Thee, O be Thou my helper, for without Thee vain is the help of man. Direct Thy servant to what may be proper for me, and let Thy blessing accompany his prescriptions, and give success unto them. All the most efficacious methods of cure are nothing of themselves, nor can work farther than Thou empowerest them; to Thee therefore I address myself for Thy concurrence with them; it is but for Thee to speak the word, and Thy servant shall be healed: O may it please Thee to issue out Thy command, and it shall not be in vain that I am about to use the means that shall be directed: but never permit me to put my trust in whatsoever medicine, but only in Thy blessing, without which all inferior assistances will be found of no advantage. Thou art the great Physician that alone canst effectually remove all my maladies, and all other helps are

but instruments in Thy hands, that work according to Thy good pleasure; be Thou with me, to guide and assist, to bless and prosper them, to Thine own glory, and to the welfare of Thine unworthy servant, who here most humbly sues to Thee for pity, through Jesus Christ our Lord. Amen.

UPON TAKING PHYSIC.

O LORD, the Father of mercies and God of all consolation, our only help in time of need; I most humbly supplicate Thy favour to Thy faithful servant, lying under Thy correction. Lay no more upon me than Thou wilt enable me to bear, consider my feeble mortal constitution, and proportion my distemper to my strength, that I may know how to bear it with a true Christian patience and resignation to Thy Divine will. Hear my complaints, and remove the cause of them, as shall seem to Thee most expedient for me. Give a blessing to what I now take, in order to recovery of my lost health: be Thou my chief Physician, for Thy direction cannot fail me. And seeing I put my whole trust in Thee, vouchsafe of Thy great mercy to administer to me in my necessity, and to grant me ease, and comfort, and health, here in this world, and fit me for everlasting life with Thee and Thy holy angels and saints in the world to come, through our Lord Jesus Christ. Amen.

UPON APPEARANCE OF RECOVERY.

ALMIGHTY and ever-blessed Lord God, from whom are the issues of life and death, who killest and makest alive, bringest to the grave, and bringest back again; I desire, with a heart full of unfeigned gratitude, to proclaim Thy great goodness towards me at this time; I praise Thee for Thy seasonable correction, whereby to put me in mind of my natural frailty and mortality,

to wean my affections from this vain, transitory
and put me upon the more diligent preparation
self for another, and a better. Blessed be Thy
that Thou didst not immediately cut me off w
warning, as Thou mightest justly have done; a
only hast allowed me a space of reflection, wher
get my soul into a fitter posture for appearing
Thy dreadful tribunal, but now givest me hope
space to reduce my holy purposes and resolution
practice. May it seem good in Thy sight to p
that recovery Thou hast begun in me, and to
me a longer continuance here, not for the gra
tion of any worldly or sensual inclination or aff
in me, but to the end that, by the good improv
of the time Thou shalt allow me, I may obtain a
pleter conquest over all sorts of vice and wicke
and a greater readiness to the performance
duty to Thee; may cleanse myself from all filt
of flesh and spirit, and may perfect holiness i
fear, through Jesus Christ our Lord. Amen.

UPON A RECOVERY FROM SICKNESS.

O HOLY and most gracious Lord God, who
finitely good to all them who put their trust in
I have not only learned by the hearing of the ea
my own late, besides former, experience has t
me, that Thou art abundant in goodness and n
It is in Thee I live, move, and have my being
Thou hast, in a particular manner, expressed Th
to me, in lifting me up from the gates of death.
hast brought my soul from the grave, and hast
me alive, that I should not go down into the
for this, and all other Thy undeserved favour
ever blessed be Thy holy Name. Lord, I ear
desire that my heart may be duly affected w
sense of them, and that I may never dare to

such transcendent loving-kindness; but whatever length Thou addest to my days may be faithfully spent in observing Thy laws, and exalting Thy praise. I am, by Thy mercy, made whole; make me also strictly watchful over myself, that I sin no more, lest a worse thing come unto me. Let the consideration of the weak condition I have been in, have such influence on my mind, that I may not dare to neglect it, or defer any part of my duty, lest I be snatched away before it be finished. I know not how soon I may be reduced to the same, or a worse estate, when I shall be able to do very little for myself; cause me therefore to take care in time to make my calling and election sure, that such a visitation may be no surprise to me, nor be able to terrify me with the dread of an unhappy death. As Thou hast given me a space for amendment, give me moreover a heart cheerfully to amend whatever is amiss in me. Make me always mindful how frail I am, and how unable to stand the shock of another sickness, whensoever Thou shalt send it; and give me grace, in the mean time, to do what it may be then too late to wish I had done. Let no one sin have dominion over me, nor any temptation prevail against me, or render me in any wise regardless of the indispensable obligations I stand in to Thee, my most loving Saviour and Deliverer. Work in me both to will and to do according to Thy good will and pleasure; and whilst Thou seest fit to continue me here, let every day Thou addest to my life bring me a step nearer to the fruition of Thine everlasting glory. Grant this, O Father, for Jesus Christ's sake, our only Mediator and Redeemer. Amen.

WHEN GIVEN OVER BY THE PHYSICIAN.

O BLESSED Lord, now I am hasting on to the end of my life, remember not against me the great and

manifold errors thereof; but let them all be v
done away by Thy mercy, and my blessed Sav
merits, and my own true repentance. Let me
to my great change without guilt, and foresee i
proaches without fear or impatience. And, O
I may always stand ready to give a good acco
my life unto Thee, and that I may fight the
fight of faith with constancy and perseveranc
finish my course with joy, and never sleep in si
lie down in misery and sorrow. And since m
is now summoned to meet the Bridegroom, dr
O Lord, in a wedding garment, fit to appear
train; give me oil in my lamp, and grace to k
always burning, sending up a pure and holy
that when the door opens, I may be ready to e
with Him. Enable my soul to strip itself of all
affections before it leaves my body, and to be
mind and disposition with the holy angels, and
fied spirits, before it goes to keep them company.
O my God, let me not forget that this is like to
last trial which Thou wilt afford me of renounci
own will, and resigning myself to Thine, and of
ing forth devotion of spirit, and all holy obedienc
patience, and faith, and humble confidence in
and make me therefore watch for all opportuni
exercising the same, and do them diligently,
last labours for immortality, and for securing
everlasting mercy, through Jesus Christ my
Amen.

AGAINST THE FEAR OF DEATH.

O MOST gracious and merciful Father, gi
grace to be always ready to obey Thy summon
willing to depart this life when Thou callest.
give me all my sins which are the sting of deat
I may prepare to meet it as a harmless thin

cannot hurt me, as a release from those weaknesses and sorrows which render my life a burden to me. Let not my spirit be broken with dreadful apprehensions of dying under the load of Thy heavy displeasure, but make me to remember Thy infinite mercies, the inexhaustible treasures of Thy goodness and clemency, and let the consideration thereof fortify my mind against the horrors of this dreadful hour; strengthen me with a comfortable hope in Thee, a stedfast faith in Thy Son's blood, and let me not be afraid of that which through Thy mercy will be a happy passage into Thy kingdom, the gate of everlasting bliss and glory, through Jesus Christ my blessed Saviour and Redeemer. Amen.

ACTS OF REPENTANCE.

RIGHTEOUS art Thou, O Lord, in all those pains and sorrows which punish my sins, and try my patience, and I have none to accuse or complain of for the same but myself. I receive my sickness as the chastisement of my sins: correct me, O Lord, that Thou mayest not condemn me, and let me be judged for my sins here, that I may have nothing but mercy without judgment to receive at Thine hands hereafter. But judge me, O my God, with mercy and not in Thine anger, judge me not as my sins deserve, but according as my weakness can bear, and according as Thy compassions are wont to mitigate Thy judgments. I am weary of my sins; with grief of heart and deep humility, I bewail them before Thy dreadful Majesty, with bitterness of soul I lament and detest my disobedience and unthankfulness to Thee, and abhor my own vileness on account thereof. Lord, I am wearied and heavy laden with the burden of my sins, I come unto Thee for a release from them; O let me, according to Thy promise, find ease

and refreshment. O God of all grace, accept m perfect repentance, and blot out all my misdee the sake of Thine own boundless mercies and precious promises, and the infinite merits of Th Son Jesus Christ our Lord. Amen.

FOR TRUST IN GOD, AND PATIENCE UNDER A PAINS.

O Almighty Lord, under all my weakne pain, I trust entirely in Thee who hast been my and defence in many troubles, and art ready to still; who invitest us most lovingly to cast care upon Thee, and never failest them tha Thee. I trust to Thy wisdom to choose for me than I can choose for myself, to Thy power t and support me where I am weak and without st and to Thy fatherly love and care to deal my sorrows with tenderness, and to turn them my good and greater comfort in the end. And I rest upon Thee as my rock and stay, let me n under Thy visitation by dejection and faint spirit, nor imagine my distress greater than endure; for Thou, Lord, knowest what I ca better than I do myself, and if Thou had known me strong enough to endure throug grace these severe pains, Thou wouldst no inflicted them, and even now Thou wilt eit move or mitigate them when I can abide no Give me grace, O Father, resolutely to bea and bless Thee for them; let Thy strength b perfect in my weakness, let not any rebellious th or reluctant murmurings arise in me, but give missive and resigned, a patient and humble be Thou my support and comfort under all m rows whilst I live, and my blessed portion

die, through the merits and mediation of our only Saviour and Redeemer Jesus Christ. Amen.

A PARAPHRASE ON THE SEVEN PENITENTIAL PSALMS.

To be used by the sick man, in the intervals of his agonies.

PSALM VI.

O LORD my God, rebuke me not I beseech Thee in Thy fierce indignation against my sins, either in this life or at the day of judgment, neither chasten nor correct me in thy hot displeasure, by condemning me to eternal death.

2. Have mercy and compassion upon me according to Thy accustomed goodness, O Lord, for I am weak and frail by nature, strengthen me therefore by Thy grace, O Lord, and heal me by curing the infirmities of my soul, for they are multiplied so greatly upon me, that my bones and all my inward parts are vexed and disquieted with the remembrance of them.

3. My sinful soul, considering my manifold offences, and trembling at the thought of Thy just anger against them, is also (like as is my flesh) sore troubled, and almost at the point of desperation; but Thou, O Lord, that desirest not the death of a sinner, how long will it be ere Thou look upon me, and bring me out of this misery?

4. Return from the rigour of Thy justice, O Lord, to the sweetness of Thy mercy, and deliver my soul from the bondage of sin; O Lord, save me from the assaults of the devil, not for any merits of mine, but for Thy mercy's sake in Christ Jesus my Saviour.

5. For in death there is no remembrance of Thee, to praise and glorify Thy name, and who, surely none there is, that shall give Thee thanks, or celebrate Thy goodness in the grave of hell, where nothing is to

be heard but weeping, gnashing of teeth, and bl
phemies?

6. I am weary and faint with my groaning
sighing for my transgressions; every night whe
should take my rest, I wash my bed weeping
them, and water my couch, the place of my rest,
my tears of unfeigned repentance.

7. Mine eye of reason and understanding is c
sumed, and groweth weak because of the grief I t
fearing Thy judgments; yea, it waxeth old, and I c
tinue in sin because of the united forces of all m
enemies, the world, the flesh, and the devil.

8. Depart therefore far from me, all ye m
enemies which are and have been the workers
causes of mine iniquity, by your temptations and
examples, for henceforth I will have no more to
with you, for my conscience assureth me that
Lord of His infinite goodness hath heard and pi
the voice of my weeping, and therefore I should
unthankful to Him to return to those sins which
in His mercy hath forgiven.

9. The Lord (I cannot repeat it too often) h
graciously heard my earnest supplication for
pardon of my sins, and He, the Lord plentiful in p
hath not only now but will also hereafter receive
prayer, whensoever I call faithfully upon Him.

10. Let all mine enemies, therefore, who h
sought my destruction, be ashamed at my conv
sion, and be sore vexed and troubled at the c
sideration of God's judgments; let them no lon
delay, but repent and return to the Lord, and
ashamed that they have so long deferred their c
version, and suddenly, without any longer delay, m
their peace with Him by unfeigned repentance.

Glory be to the Father, &c.

PSALM XXXII.

BLESSED is he in this life in assured hope, and thrice blessed in full and perfect fruition in the life to come, whose transgression by God's mercy is forgiven, in respect of the offence, and whose sin by the imputation of Christ's righteousness is so covered in this world, that it shall not be laid open at the day of judgment, in respect of punishment.

2. Blessed and happy is the man unto whom in regard either of offence or punishment, the Lord accepting the merits of Christ imputeth no sin, but giveth so ample a remission of them that He taketh no notice of any sin in him, and in whose spirit as well as in outward show is no guile, but he penitently without hypocrisy bewaileth his offences.

3. When I myself (I speak by experience) kept silence, dissembling and covering my sins, wherewith my conscience was oppressed, my bones and inward parts waxed old and feeble through my roaring, which God regarded not, though I cried all the day long, and that because I confessed not my sins aright unto Him.

4. For day and night continually Thy hard hand of affliction was heavy upon me, to punish my obstinacy and to reduce me to repentance, and by reason thereof my moisture and vigour which I formerly had, is turned to the drought of summer, and is almost withered and dried.

5. My sin therefore at the last (being thus handled by Thee) did I resolve to acknowledge unto Thee, in contrition of soul, and mine iniquity which I formerly concealed, I have not any longer hid but humbly confessed unto Thee.

6. I farther said within myself when Thy grace began to work in me, that I will no longer continue

me to pray, so shall every one of what c
soever that is godly (for the just also fall) p
Thee, O Lord, in a time when Thou mayest h
in a fit season: but in the greatest danger c
and swelling of the great waters of afflictic
will so preserve the just man that they shall
power to come nigh unto him, to oppress
whelm him.

8. Thou, O God, art my hiding-place an
in all tribulations: Thou (for in none oth
trust) shalt preserve me by Thy power from
and adversity, Thou shalt compass me ab
Thy mercy, and I will sing unto Thee songs
for my deliverance.

9. I will instruct thee (saith God), O man
wilt be ruled by Me, and teach thee in the
righteousness, which thou shalt walk in
erring: I will guide thee in the right way w
eye of providence that no evil shall happ
thee.

10. Be ye not therefore, O foolish men (si
so careful over you), without reason, as the
horse and dull mule, which have no under
to bridle their headstrong desires; whose har

11. Many sorrows either in this world, or torments in the world to come, shall be to the obstinate and unrepentant wicked; but he that with his whole heart dependeth on, and trusteth in the Lord his God, the mercy of the same God shall compass and defend him on every side from all dangers.

12. Be glad then, O ye servants of the Most High in the salvation of the Lord, and not in your own strength, and rejoice in fervency of spirit ye that are just and righteous; shout for joy in the comfort of a good conscience all ye that are upright in heart, because the Lord is gracious to those that love Him, and hath delight in the prosperity of His servants.

Glory be to the Father, &c.

Psalm xxxviii.

O Lord, I do not altogether decline and refuse Thy correction; only this I require of Thee, that Thou rebuke me not in Thy fierce wrath, by condemning me with the reprobate, neither chasten me, poor sinner, too severely by the extraordinary afflictions of this life in Thy hot displeasure.

It is not without cause that I should thus deprecate Thine anger, for Thine arrows of grief and anguish stick fast in me, and are sore upon me already, and Thy hand of present afflictions presseth and troubleth me sore.

3. There is no soundness nor health in my flesh, because of the vehemency of Thine anger against me: neither is there any rest or quiet in my bones and inward parts, when I consider that Thy displeasure ariseth towards me, because of the grievousness of my sin.

4. For having collected my thoughts, I find that mine iniquities which hitherto I regarded not are so

many that they are gone over my head, they are my understanding for quantity and quality, and heavy burden for the weight of them, they hav come too heavy for me to bear any longer, they me down so much that I cannot look up to Hea heavenly things.

5. My wounds which sin hath made in my science, stink in Thy nostrils, O God, and the so abominable that now they corrupt and putr mine own sight; and all this is come upon me be of my foolishness, that have let them go so lon searched and unrepented of that they are almos cure or remedy.

6. I am troubled therefore, that I have so lon off my conversion; I am bowed and pressed with the weight of my transgressions, and am bled in soul for them greatly, and crave pard them; I go mourning and grieving all the day bewailing the former time of my life mis-spent.

7. For my loins are filled and infected w loathsome disease of carnal concupiscence, and is no soundness nor goodness at all in my fles that it rebelleth against the spirit.

8. I am feeble in body and sore broken in insomuch that considering with myself how ously I have offended Thee, I have roared and bitterly by reason of the disquietness of my heart, O Lord forgive my offences.

9. Lord, who knowest all things and dost s into the hearts of all men, all my desire to be r ciled to Thee, and to lead a new life, is before T Thou knowest it, and my groaning and earnest pr mingled with sighs and tears, is not hid from but I hope is ascended into Thy presence.

10. My heart which hath lost the peace of science panteth with fear of Thy judgments

wonted strength faileth me and I am grown weak; as for the light of mine inward eyes wherewith I was wont to discern good from evil, it also is dim and gone from me, and I am become like to them that walk in darkness.

11. My lovers and those which I took for friends, because they see me go about to forsake my evil course, stand aloof from my sore, and instead of giving me comfort become mine adversaries; and my kinsmen, who in prosperity fawned on me, stand afar off and leave me comfortless.

12. They also of mine enemies, that seek after the ruin of my life and eternal happiness, lay snares and temptations for me, and they that seek my hurt in bereaving me of my good name, speak mischievous and false things to my reproach, and imagine deceit, how to divert me from the right way all the day long.

13. But I being resolved to persist in the way of repentance, and to trust wholly in the mercy of God, behaved myself to them as a deaf man giving no ear to their allurements, and made as though I heard them not, and I was in my behaviour to them as a dumb man, that knew not how to speak, or that openeth not his mouth.

14. Thus careful was I lest mine enemies should entrap me, and I continued still as a man that heareth not, nor is moved with their temptations, and in whose mouth (notwithstanding their evil deeds to me) are no reproofs.

15. For in Thee, O Lord (let them do what they can), do I hope and put my confidence, that Thou wilt keep Thy promise and hear me when I call upon Thee, O Lord my God and Saviour.

16. For I said in my prayers to Thee, Hear me, O Lord, lest if Thou forsake me they should rejoice

and triumph over me: for when as soon as my foot of faith slippeth ever so little by infirmity, they presently imagine that Thou hast forsaken me, and magnify themselves as though they had obtained a victory against me.

17. For I cannot marvel that they should do so, considering that when I feel the weight of my sins, I myself am ready to halt and despair; and the reason of my sorrow is because Thy judgments are ever before me and in my thoughts.

18. For remedy whereof, I will declare and confess to Thee, O Lord, in the bitterness of my soul, my iniquity, and take revenge of myself for it; yea, I will be as long as I live heartily sorry and much grieved for my sin past, though it be forgiven.

19. But mine enemies think not of forsaking their ways, they are lively and merry and cry peace, peace to their souls, and they are strong to do evil: and they also that hate me, because they see my conversion, wrongfully and without cause are multiplied and exceedingly increased.

20. They also that unthankfully render evil to me for the good which I have done unto them, are become mine adversaries, and do unto me all the mischief they can, and why? because they perceive my conversion, and that I follow and love the thing that good is, which they hate.

21. Forsake me not either in temptation or tribulation, O Lord, the Author of my salvation; O my God, whom I desire to serve, be not far from me by withdrawing Thy grace from me.

22. Make haste (lest I faint under the burden of my sins) to help me against mine enemies, O Lord, who art my only stay in this life, and my salvation in the life to come.

Glory be to the Father, &c.

Psalm li.

Have mercy upon me a miserable sinner, O God full of mercy and compassion, according to Thy loving and infinite kindness to the sons of men; and as my sins are infinite, so according to the multitude of Thy tender mercies, which Thou hast ever shewed to penitent sinners, blot out of the book of Thy remembrance my innumerable transgressions.

2. Wash me thoroughly with the blood of Thy dear Son from mine iniquity, whereby I have so often offended Thy Majesty, and cleanse me in the fountain of Thy mercies from my sin, whereby I have so often offended my neighbour.

3. For behold, O Lord, I hide not nor excuse, but in the bitter tears of repentance acknowledge and confess my horrible transgressions against Thee; and my grievous sin in which I did for a time take delight is grown odious to me, and is ever before me in remorse of conscience.

4. Against Thee, most merciful Father, only have I sinned; and though I were ashamed to commit sin in the sight of men, yet I have done this great evil in Thy all-seeing sight: yet, O Lord, be merciful to me, and pardon it, that Thou mightest be justified, and found true and faithful when Thou speakest, as Thou hast often done, of mercy and forgiveness to the penitent; and be clear from the imputation of injustice, when Thou art arrogantly and falsely judged for severity; Thy punishments being just, though the eyes of our understanding be not so clear as to perceive the justice of them.

5. Behold, O Lord, that I, as all mankind, was shapen in the iniquity of original sin, from which fountain springeth my misery; and in sin, and con-

cupiscence did my mother conceive me, from w
groweth the infirmity of my flesh.

6. Behold, also, O Lord, I know that Thou
est truth, faith, and integrity, in the inward p
my conscience; and in the hidden part of m
soul, Thou shalt make me, by the illumination
Holy Spirit, to know wisdom to eternal life.

7. Purge me, a leprous sinner, with spiritu
sop, the blood of Thy Son, instead of the l
which was wont to cleanse the leprous under th
and by that blood I shall be clean, and purifie
the leprosy of sin: wash me in the fountain o
grace, and then, by the tears of repentance a
merits of my Saviour, I shall be whiter in Thy
than snow.

8. Make me, poor wretch, to hear of, and se
feel, the joy and comfort of the remission of m
and let me find gladness in the promise of life
nal, that the spiritual bones of my soul, which
hast broken with temptations and afflictions, m
joice, and give Thee thanks and praise.

9. Hide and turn away Thy face and wr
countenance from my sins; lay them not t
charge; and blot out of Thy register all my i
ties, that they never appear to condemn me.

10. Create in me (polluted wretch) a clea
pure heart, O God, the Creator of all things
renew, by Thy grace, a right and sanctified
within me.

11. Cast me not away into the pit of des
tion, by debarring me from Thy presence,
only is fulness of joy, and take not for ever
Holy Spirit of comfort from me.

12. Restore unto me the unspeakable joy of
salvation in Christ Jesus, which they feel in
consciences, whose sins Thou remittest; and,

I am reinstated in Thy favour, uphold and keep me from falling again, with Thy free, powerful, and saving Spirit.

13. Then, even when I shall be restored, I will, by word of exhortation, and example of conversation, teach transgressors how they shall keep Thy ways and commandments; and by that means (Thy grace assisting) they which now are sinners shall forsake their wickedness, and shall be truly converted unto Thee.

14. Deliver me, and acquit me, from my former offences, and keep me henceforth from blood-guiltiness and carnal corruptions, O God, my Protector; Thou, O God, which art my Redeemer, and the Author of my salvation: and all the days of my life my tongue, for joy thereof, shall sing unto Thee, and that aloud and cheerfully, and praise Thy name, by extolling of Thy righteousness, who dost justify sinners, and art merciful to the penitent.

15. O Lord, Thou givest wisdom to the simple; open Thou my lips, which are closed by sin, from doing any service unto Thee, and then, with boldness, my mouth shall utter and shew forth Thy praise, for to Thee alone belongeth all honour and glory.

16. For Thou, O God, desirest not that I should offer the sacrifice of goats and calves to expiate my offences; else would I willingly give it, and lay it on Thine altar: but Thou (having by sending Thy Son Christ Jesus, abrogated the ceremonies of the law) delightest not any longer in burnt-offerings, but in obedience to Thy commandments.

17. The sacrifices accepted of God, and whereby we are in Christ reconciled to Him, are a broken and humble spirit, dejected with the sight of sin: a broken and a contrite heart, truly mortified and repentant, O God, Thou hast promised that Thou wilt not despise, but lovingly accept.

18. Do good, O God, in Thy good pleasure, and be favourable and gracious unto Sion, Thy Catholic Church: build Thou upon a sure foundation of religion, and establish the hearts of Thy saints and servants, the walls of Thy Church, Jerusalem.

19. Then shalt Thou, in Christ Jesus, be pleased with us, and with the sacrifice of righteousness in Thy congregation, and with burnt-offerings and oblations of our hearts: then shall they, Thy servants, thus established, offer bullocks, the sacrifice of praise, upon Thine altar, in Thy presence, to the honour of Thy most holy Name. Glory be to the Father, &c.

Psalm cii.

Hear my prayer, which in the bitterness of my soul I make to Thee, O Lord, whose mercy is the sanctuary of distressed sinners, and let nothing stand between that mercy and me which may hinder my cry to come to Thee.

2. Hide not Thy face, turn not away Thy countenance from me, as if Thou wert offended at me, but rather, in the day of adversity, when I am in trouble and sorrow, incline Thine ears of pity unto me, and that right soon and speedily.

3. For my days which I have misspent are consumed away like smoke, which, for want of substance, resolveth into nothing; and my bones, which by my broken spirit are dried up, are burnt up as a firebrand.

4. My heart is dejected, and smitten with the thought of Thy justice; and it is withered, with remembrance of Thy judgments, like grass, without juice or sap: so that, in this anguish of soul, I forget and loath to eat my bread.

5. By reason of the grievous voice of my groaning, sighs, and tears, I am consumed away, that my bones,

for want of flesh, cleave to my skin; and I am nothing but skin and bone.

6. I am, for shame that I have offended Thee, become in condition like a pelican, that liveth solitary in the wilderness; and I am like an owl, not daring to be seen, that avoideth the light, and is continually in the desert, shunning the company of other birds.

7. I watch, and sleep not, for the thought of my sins; and am as a sparrow, that careth for no company, sitteth alone, making grievous lamentation in mournful note upon the house-top.

8. Mine enemies, seeing me thus penitent, reproach me with opprobrious speeches all the day, continually deriding me: and they that (while I was their companion in sin) applauded me, are, upon my conversion, mad against me, and do combine, and are sworn to do me mischief: and to that end set themselves against me.

9. For this cause, taking no pleasure in this world, I have eaten ashes, and fed upon coarse meat, like as it were upon fine bread, and dainty fare; and I have mingled my drink with tears, weeping and lamenting for my sins.

10. Because of Thy indignation against me for them, and Thy wrath for my bad life past, all this evil and more hath befallen me; for Thou hast lifted me up very high, and from thence hath cast me down, that my fall might be the greater.

11. My days, few and evil, are passed like a shadow upon a sun-dial, that declineth toward the evening: and I that lately seemed to flourish, am withered and dried, like grass, without sap, for want of Thy comfort.

12. But Thou, O Lord, which wert and art, shalt continue immutable, and shalt endure for ever, while all transitory things pass and come to nothing: and

Thy glorious works shall be had in remembrance un all generations, even unto the end of the world.

13. Thou, O Lord, who seemest to men to slee shalt arise in Thy strength, and have mercy and co passion upon Sion, Thy Church militant: for the ti to look upon her, and favour her, is at hand, yea, t set time which Thou hast decreed for her deliveran is, or will not be long ere it come.

14. For they which be Thy true and faithful s vants take pleasure and delight in her stones (th fellow-servants), and are glad when they see th prosper, and favour and pity the very dust and ru thereof, when they see them under persecution.

15. So that when they shall be delivered from th misery, the very heathen shall fear and tremble at t Name of the Lord, and be converted to Him: a all the kings and potentates of the earth, which n oppose the truth, shall acknowledge Thee, O Lord, be the King of kings, and Lord of lords, and be afr at the greatness of Thy glory and majesty.

16. When the Lord, by His almighty power, sh build up Sion, and repair the ruins of His Church, shall, to the confusion of His enemies, appear in H glory, which they shall not be able to endure.

17. He will then, in mercy, regard and hearken the prayer of His poor servants, and the destitute His help; and not any longer seem to turn aw His face from them, nor despise their prayer and e nest supplications.

18. This mercy of His shall then be recorded a written, as a remembrance for the generations come, even to the end of the world, which shall tempt the like against His Church: and the peo yet unborn, that shall succeed, and be created, ages to come, shall praise and magnify the Lord, w only doth marvellous things.

19. For He hath in mercy, by sending His Son Christ Jesus, looked down from the height of His sanctuary, His holy place: even from Heaven, His Father's bosom, did the Lord Jesus behold the earth, and had compassion upon all the sons of men.

20. To hear and pity the groaning of the prisoners, such as did groan under the burden of the law: and to loose, and set at liberty by His passion and intercession, those of the posterity of Adam, that are appointed to suffer death for not fulfilling the same.

21. To the end that they being so delivered, may declare and shew the power and the name of the Lord, which is Jesus the Saviour, in Sion, His Church; and magnify and extol His praise in Jerusalem, His holy habitation.

22. When the faithful people, which are yet dispersed over the face of the earth, are gathered together, and are made one congregation; and the kingdoms of the earth which are yet in darkness are instructed to serve Thee, the only Lord of Heaven and earth.

23. He, even the Lord, in the time of this expectation, hath weakened and abated my strength, so that I can do no good of myself in the way of this my earthly pilgrimage: He hath shortened and cut off my days, by afflicting me for my sin.

24. I said, in this weakness and anguish of my soul, O my God, withdraw not now Thy mercy from me, and take me not away out of this world in the midst of my days, the chief time of my strength; as for Thy years, as they are from all eternity, so shall they endure throughout all generations, even for ever.

25. Of old, at the beginning of time, hast Thou, of Thine own power, laid and created the foundation of the earth (the visible world and all things in it): and the heavens and firmament thereof are only the work of Thy almighty hands and power.

26. They, even Heaven and earth, and all things in them, shall pass away and perish from the form they now have: but Thou, O Lord, the Creator of them, shalt endure immutable. Yea, all of them as Thou hast decreed shall wax old and consume with age, like a garment long worn; and as a vesture or garment shalt Thou, by the sound of the last trump, change and dissolve them; and they shall yield to Thy power, and be changed.

27. But Thou, O Lord, art the same, always unchangeable; and Thy years, being from all eternity, shall have no end, but continue for ever.

28. The children and posterity of Thy faithful servants, begotten by the seedsmen of Thy word, shall continue in grace in this life, and their righteous seed shall stand fast, and be established for ever, together with them in glory hereafter, and enjoy everlasting happiness before Thee in Thy blessed presence.

Glory be to the Father, &c.

Psalm cxxx.

Out of the depths of temptations, dangers, and sorrow for my sins, wherein my spirit is almost overwhelmed, have I, by fervent prayer, cried and called unto Thee, O Lord, who only art able to give me relief.

2. Lord, of Thy mercy haste Thee, and hear my voice and petition, and deliver me from my misery, O my God; let Thy ears of pity and compassion be attentive to consider, and well weigh the lamentable voice of my humble supplications; and let not my prayer return unpitied, or unheard of Thee.

3. If Thou, Lord, contrary to Thy disposition, shouldst be so exact and extreme, as in the rigour of Thy justice, to mark the iniquities which we, by our

natural corruption, daily fall into, and punish us accordingly: O good Lord, who? none, not the most upright, shall be able to answer, one for a thousand, or stand before Thee without much horror, at Thy judgment-seat.

4. But for the comfort of poor wretched sinners, and to keep us from utter desperation, we find it recorded by the Holy Spirit, that there is forgiveness of sins, and mercy towards sinners repenting, with Thee, by Jesus Christ, who came to save them: and yet this mercy of Thine is tied with such conditions, that Thou, who always art just, mayest be also feared, lest Thy lenity should be abused.

5. I for my part, wait, and confidently expect, for the Lord, to receive mercy from Him: my sinful, but repentant soul waits to receive consolation, and in His word (whereby He promiseth mercy to repentant sinners) do I hope, and place my whole confidence; because I know, that He which hath promised is just.

6. My sinful soul in this expectation waiteth for the Lord, and tarrieth His good pleasure to comfort it, more earnestly than they that in a disconsolate long night watch for the morning; yea (I say it again) more zealously than they that are weary of the night, and watch for the light of the morning.

7. Let Israel, and all God's faithful people, hope still, and put their trust in the goodness of the Lord, and not without cause; for with the Lord, though He justly take vengeance on us for our sins, yet there is, ever was, and will be found, mercy towards penitent sinners: and with Him, by Jesus Christ, is not only forgiveness for a few sins, but a plenteous redemption from the captivity of the devil and sin.

8. And He, even Jesus Christ, by His merits and intercession, shall redeem and save Israel, and each of

His faithful servants, from all his iniquities and the punishment due for them.

Glory be to the Father, &c.

Psalm cxliii.

Hear my earnest and humble prayer, O Lord, which in my misery I make unto Thee: give ear, and be not deaf to my supplications, in the time of my distress; but in Thy faithfulness and truth, which endureth for ever, answer me and grant my petition which I make, not trusting in any merits of my own but in Thy righteousness.

2. And my further petition to Thee is, that Thou enter not into the throne of Thy judgment, by strictly examining my misdeeds, and dealing rigorously with me Thy poor servant, who hath misspent his talent for in Thy all-seeing sight shall no man living in this vale of misery be justified, or found innocent.

3. For the old enemy of mankind, the devil, hath by his malice persecuted and sought to entrap my soul, to separate it from the love of Thee: he hath smitten and cast my life and soul down to the ground and filled me full of earthly desires: he hath made and caused me to dwell and take pleasure in the darkness of my sins, as those that are without sense, and have been long dead.

4. Therefore, O Lord, considering my desperate estate, is my spirit overwhelmed with grief within me, and my heart is disquieted within me, and is also desolate and sore troubled.

5. Yet, in the midst of the sorrows that are in my heart I remember what I have read and heard, and what Thou hast done in the days of old; how that Thou hast been gracious to the penitent, and severe against the unrepentant sinner. I meditate also on all Thy works, but especially on that of Thy mercy

and I muse and exercise myself in contemplating on the works of Thy hands, admiring Thy power and wisdom in the creation of all things.

6. I stretch forth, and lift up my hands in my prayers unto Thee, O Lord: my soul (which is dry for the want of the dew of Thy grace) thirsteth after Thee for the water of life, as a thirsty land in a time of drought.

7. Hear me, and answer me speedily; delay not, O Lord, for my spirit waxeth faint, and faileth me in my devotions: O hide not Thy face and loving countenance from me, a miserable sinner, lest it come to pass, that I be like, in condition, unto them that go down headlong, after their own inventions, into the pit of destruction and perdition.

8. Cause me by Thy Spirit, to hear and feel Thy loving-kindness and mercy in the morning speedily, lest I perish, for in Thee only, and not in the help of men or angels, do I place my whole trust or confidence: cause me, by Thy grace, to know and learn the way of Thy testimonies, wherein I should and ought to walk, without declining to the right hand or to the left: for I lift up my soul, by prayer and repentance, unto Thee, who only canst direct me aright.

9. Deliver me, O Lord, by Thy power, from all mine enemies, visible and invisible; for I flee, and make haste for succour, unto Thee, as my Protector, to hide and defend me from their violence.

10. Teach and instruct me, that I am ignorant, to do Thy will, and those things which Thou commandest: for Thou art my God and Director: Thy Spirit is good and all-sufficient for me: lead me, therefore, by it into the right way, which bringeth into the land of righteousness and truth.

11. Quicken me again, O Lord, and revive me

from the death of sin, for Thy Name's sake, v
Jesus; and for Thy righteousness' sake, and
goodness; bring my soul, by Thy grace, out
trouble and anguish whereinto my sins have
me.

12. And of Thy tender mercy and compas
off and kill in me mine enemies, the concu
of the flesh; and destroy and confound all th
with injuries and temptations afflict and disq
soul, which is wholly devoted to Thee; for I
servant, and the son of Thy handmaid, and
serve Thee in holiness and righteousness all t
of my life.

Glory be to the Father, &c.

FOR EASE, WHEN SICKNESS GROWS VERY PA

Mr.

LORD, look upon mine adversity and misery
call aloud to Thee for ease: O most gracio
my pains are extreme, have pity on me, and
them; in Thine anger remember mercy, and
my feebleness and frailty. I have waited for
lief, O Father, give me the comforts of it;
me Thy mercy, and that soon, for my need th
great; send me seasonable help and stre
present, and everlasting rest with Thee in t
through Jesus Christ our Lord. Amen.

ON THE ABATEMENT OF THE PAIN.

BLESSED be Thy mercy, O my God, which
me in my misery; as a father pitieth his chil
the extremity of their pain, so hast Thou piti
Lord, my soul shall love Thee and sing
mercy; in my distress I will always trust i
and not be afraid, for Thou art our Strength

we suffer, and our merciful Deliverer when we can endure no more. To Thee be glory, through Jesus Christ our Lord. Amen.

ON WANT OF SLEEP.

O RIGHTEOUS Lord, Thou holdest mine eyes waking, and in the night-season I take no rest, I seek sleep to ease my pains and to recruit my spirits, but I find it not. But, O merciful God, let it not always fly away from me, let my wearied eyes at length lay hold of it, and make my sleep sweet unto me. Consider my weariness which calls aloud for rest, and my weakness which greatly needs refreshment. While Thou keepest me awake let me commune with mine own heart, and search out my spirit; let me remember Thee on my bed, and meditate on Thee in the night watches; let the consideration of Thy tender mercies be my comfort, till Thy goodness sees fit to give sleep to my eyes and refreshment to my sorrows, through my dearest Lord and Saviour Jesus Christ. Amen.

A PRAYER

To be used by the friends of the sick, when he labours under excess of sleep.

O MERCIFUL God, let not this deep sleep which is fallen on Thy servant, prove the sleep of death. Make it the sleep of a recovering person to relieve and revive him, and awake him out of it in Thy due time to offer Thee praise, and to labour still among us in doing Thee honour and service. But if Thou hast decreed thereby to take him to Thyself, Lord remember and accept of all his former prayers and repentance, faith and patience: look not upon his sins but to pardon them, nor on his weaknesses but to pity them; and when he wakes in the next

world, let him find himself surrounded with light and bliss and crowned with eternal glory, through Jesu Christ our Lord. Amen.

A PRAYER

To be used by the friends of the sick when he is light-headed.

MERCIFUL Lord, let not Thy servant in this e tremity of pain and sickness want the use of reas when he stands most in need of its succours. L not his disease transport him into vain and viole ravings; much less let the enemy possess his fan when he has lost all good use thereof, with any frig ful and blasphemous thoughts and illusions. Imp not whatever he says or does amiss, under his d traction or alienation of mind, and restore to him understanding again, that he may disclaim all the e that he said or did while he knew it not. And t he may watch against the enemy, discern his wan and earnestly implore Thy grace and mercy for supply thereof, through Jesus Christ our Lord a Saviour. Amen.

A PRAYER

To be used by a dying Person for his Friends and Relations.

To Thee, O God of mercy and truth, I commit my friends and relations (*particularly my, &c.*). Thy protection I freely resign them. Thou art Father of the fatherless, and pleadest the cause of widow. O provide for and defend them, leave th not, neither forsake them, O Lord God of my sal tion. Be Thou to them when I am gone, whatsoe I would be and more than I could be, if I were s employed by Thee to take care of them. Ena

them evermore to place their love and delight in Thee, and fix their trust and confidence in Thy mercy. Keep them from those pollutions which may forfeit Thy fatherly care and providence, and cry louder against them than all their destitute circumstances do for them. Train them up in Thy fear, preserve them from all the evils and temptations of the world, and bring them at last to the joys and blessedness of that to come, for the sake of Thy blessed Son Jesus Christ our Lord. Amen.

IN THE LAST AGONIES.

LORD, wash my soul in Thy blood that it may be presented without spot unto Thee. Let me die in Thy favour, rest in peace, and rise again in glory. Amen.

Have me in Thy custody, O holy Father, for nothing can take me out of Thine hands, and give Thy holy angels charge over me, to guard and receive my poor soul at my departure, and to conduct and carry it to the blessed receptacles of rest and peace. Amen.

In Thee O Lord Jesu Christ, my most merciful Saviour and only Redeemer, in Thee alone is all my trust, O let me never be confounded.

O blessed Jesu I sue to Thee for mercy, and the forgiveness of my sins; graciously hear me, O Christ, and save me.

By Thine agony and bloody sweat, by Thy cross and passion, deliver me O Christ, now in the hour of my death and in the day of judgment.

O holy, blessed, and glorious Trinity, three Persons and one God, have mercy on me and receive my soul.

Come Lord Jesu, come quickly; I desire and groan

earnestly to be dissolved, and to be with Thee
Thy hands I commend my spirit, for Thou h
deemed me, O Lord thou God of truth.

DEVOTIONS

FOR A WOMAN WITH CHILD.

A PRAYER

For a woman who draws near the time of her trava

Mr

O ETERNAL God, thou Father of light
whom cometh every good and perfect gift, a
hast promised to hearken to those that ca
Thee in their necessities, hear the supplica
Thy handmaid, who feel my travail comi
me, and cry unto Thee in the anguish
soul. The faster my pangs come upon
more I beg Thou wilt exert Thy strength
ease, that I be not overwhelmed with the w
them. Consider my impotency, and supp
deliver me, forsake me not when my strengt
me, when my spirit faints and I cannot bear
den of my sorrows without Thy assistance.
my sins, O Lord, and moderate my pains, if it
blessed will. As Thou hast given me a p
conceive, grant me likewise strength to brin
that I may be a joyful mother of a child, end
a sound and perfect body, complete in all i
and fitted for all its proper operations, and
understanding capable at length of knowin
and a will disposed in due time to fear a
Thee. Grant that we may both serve The
fully in our generation, and whensoever Th

see fit to take either of us out of this world, be pleased graciously to make us partakers of Thine everlasting kingdom, for the love of Jesus Christ our Lord; to whom, with Thee and the Holy Ghost, be all honour and glory now and for ever. Amen.

SHORT EJACULATIONS

To be used in the time of her travail.

Make haste to help me, O Lord; deliver me speedily, for my spirit waxeth faint.

Support me, O dear God! for I am weak and long sore for Thy mercy.

Consider, O my God, that I am made of flesh, assuage my pain, and comfort and support me under it.

Save and deliver me, for now is the hour of my extreme need and of Thy pity and mercy.

O blessed Jesus, who wast Thyself born of a woman, help this tender babe struggling for birth. Amen.

A THANKSGIVING AFTER A SAFE DELIVERANCE.

Mr. Spinckes.

THOU hast of Thy great goodness, O Lord, carried me safely through the great pain and peril of childbirth. I desire therefore to pay my most humble acknowledgments and profoundest adoration to Thee, my Saviour and Deliverer. To Thee be the praise that another child is born into the world, and that Thou hast preserved me, its mother, under the sorrows with which I was encompassed. O be pleased to continue, increase and sanctify Thy mercies to Thine unworthy servant, that I may live to Thy honour, by whose providence alone it is that I live at all. Perfect what Thou hast begun in me, and so establish my health that I may be fitted to praise

and serve Thee. Preserve me from the power of the tempter and the corruption of my own evil heart, that I may not misspend any of the time Thou grantest me for better purposes, but my whole study may be to observe Thy statutes, and be every day improving in my obedience to them. And cast an eye of pity on my poor infant, which is not able to pray for itself, preserve it to be a useful instrument of Thy glory. Grant it the grace of Baptismal Regeneration, that being received into covenant with Thee, it may be stedfast in faith, joyful through hope, and rooted in charity, and so pass through the waves of this troublesome world, that finally it may come to the land of everlasting rest, there to reign with Thee in Thy heavenly glory, world without end, through Jesus Christ our Lord, who liveth and reigneth with Thee and the Holy Ghost, one God blessed for evermore. Amen.

OCCASIONAL DEVOTIONS.

FOR ONE TROUBLED IN MIND.

Mr. Spinckes.

O THOU great Physician of souls, I come unto Thee for relief against that heavy pressure which lies sadly upon my spirits at this time. As it is Thy visitation, I willingly submit to it, and will bear it without the least repining or discontent; yet with an unfeigned resignation to Thy will, I humbly supplicate Thee for the removal of it in Thine own good time, that I may be better able to do Thee service. Thou seest the woful state I am in, how my mind is disordered, my thoughts confused, my understanding clouded, my affections ungovernable, my whole soul

out of tune, and all my faculties disabled for a due attendance on Thy worship. To Thee, my only refuge, I now betake myself for help. O refuse not to speak comfort to my disconsolate soul, but visit me with Thy salvation. Restore me to a right use of my faculties, a composure of mind, and a ready compliance with Thy will in all things. Help me to the enjoyment of myself and of Thy favour, that the bones which Thou hast broken may rejoice. Save, Lord, and hear, O King of Heaven when I call upon Thee, through the merits of Thine only Son Jesus Christ our Lord. Amen.

BEFORE A JOURNEY.

Mr. Nelson.

ALMIGHTY God, in whom all things live, move, and have their being, who dost govern all things by Thy wise providence, and whose protection is my only security and defence: I humbly beseech Thy Divine Majesty to give Thy holy Angels charge over me, in the journey I am now about to undertake. Let Thy grace preserve me from all the temptations to which I shall be exposed in all those places and companies whither my occasions shall lead me, defend me from thieves and robbers, and protect me from all other dangers and evil accidents. Preserve my going out and my coming in, let Thy providence be my guard, Thy grace my defence, and Thy blessed self my portion, now and evermore, through Jesus Christ our Lord. Amen.

A THANKSGIVING AFTER A JOURNEY.

Idem.

ALMIGHTY God, who savest our life from destruction and crownest us with mercy and loving-kindness; blessed be Thy Holy Name that Thou hast

brought me safe to the end of my journey, and
served me from the innumerable accidents and
gers to which I was exposed. It is of Thy
that my health has been continued to me, no
standing those various circumstances that migh
impared it. It is of Thy goodness that no ev
have made any assault upon me, when other
suffered by their unjust violence. It is fron
providence that I have been protected from f
that not a bone of me is broken. How mar
foreseen dangers, O Lord, hast Thou deliver
from, and how many that have threatened m
Thou overruled! Lord, I will triumph in Thy
and not only with my lips but in my life expre
thanks by being more obedient to Thy holy
mands, and serving Thee in holiness and righ
ness all the days of my life, through Jesus
our Lord. Amen.

ON THE ANNIVERSARY DAY OF OUR BIRT

B

ALMIGHTY God, the Father and Maker
things, by whose blessed goodness I was fe
and wonderfully made in my mother's woml
unto whose blessed providence I have been le
since I was born, and hung upon my mother's b
I praise and magnify Thy glorious name, fo
great goodness towards me, humbly beseeching
that I may be taught to number my days, and
my heart to heavenly wisdom, that I may kn
what end I was born, and had both body a
given me, even to serve Thee the living God,
may bewail my sinful years past, and spend th
of my time here in a godly, righteous, and sob
that I may finish the remainder of my days i
fear; and that as Thou didst upon this day ta

out of my mother's womb to live here a little time, so Thou mayest at the last day take me out of my mother's womb again, even the grave and womb of the earth, to live with Thee for ever, through Jesus Christ our Lord. Amen.

ON THE ANNIVERSARY DAY OF OUR BAPTISM.

Idem.

O Lord, heavenly Father, Almighty and everlasting God, who of Thine infinite goodness towards me, when I was born in sin, and was no other than an heir of everlasting wrath, didst vouchsafe that I should, as upon this day, be born again of water and the Holy Ghost, in the blessed laver of Baptism, being thereby made a member of Christ, and an heir of eternal life; for this Thine inestimable favour I do here gratefully commemorate this happy day: and in most humble and hearty wise I do extol the abundant riches of Thy glorious grace; and in Thy sight, and in the sight of Thine holy angels, with all the company of Heaven, do renew that sacred vow which was then made in my name, to forsake this wicked world, and to live as a Christian ought to do, in obedience to Thy holy faith and commandments, most humbly beseeching Thee, of Thy great mercy, to pardon me all former breaches of my solemn promise, and to endue me with the assistance of Thy holy Spirit, that henceforth I may walk in newness of life, worthy of that blessed estate whereunto Thou hast called me; and keeping myself unspotted of the world, the flesh, and the devil, may daily die unto sin, for which cause I was baptized into the death of Christ; and as I have had my part this day in the first regeneration, so I may at the last day have my part in the second and great regeneration of the world, to live and reign with Thee for

I was born of Christian parents, and early ded
to Thee in holy Baptism, wherein I was made a
ber of the Catholic Church, whereof Jesus Ch
the Head, adopted Thy child, and entitled to t
speakable happiness of Thy glorious kingdom;
heartily thank Thee for calling me to this state
vation, and for bestowing upon me such blessed
leges. O dispose my mind by Thy heavenly
carefully and diligently to perform those con
Thou requirest, to qualify me for such inest
benefits, and that I may continue in the same
my life's end.

And now, O Lord, that I am preparing my
receive a further degree of Thy grace and f
which will advance me into the number of the
ful, by being admitted to approach Thy holy ta
humbly beseech Thee to enlighten my mind wi
true knowledge and understanding of that s
vow which I made at my Baptism, and which
now about to ratify and confirm publicly in Th
sence; that I may constantly renounce the dev
avoiding all those temptations with which he se
destroy me, and by abstaining from all those
which partake most of his diabolical nature;

all Thy holy revelations, and keep Thy blessed will and commandments all the days of my life.

Give me, O Lord, unfeigned repentance for all my past errors, that the many and great sins which I have committed may not deprive me of the assistances of Thy Holy Spirit, which I am about to receive; but let my hearty sorrow, through the merits of Christ, wash away all that is past; and let power and strength, communicated to me from above, mortify and subdue them for the time to come. I am unable, O Lord, of myself to help myself; mercifully grant that Thy blessed Spirit may in all things rule my heart, that, by His holy inspiration, I may think those things that are good, and by His gracious guiding may perform the same, through Jesus Christ our Lord. Amen.

AFTER CONFIRMATION.

Idem.

I BLESS and praise Thy holy Name, O Lord God, for those renewed assurances which Thou hast vouchsafed me of Thy favour and gracious goodness towards me; and for that, though in Thine infinite wisdom Thou hast thought fit to withdraw the extraordinary gifts of Thy Holy Spirit, Thou art yet pleased to guide Thy faithful servants by His secret and invisible communications, when they seek them in a regular and ministerial way. O, therefore, let the blessing which I have received by the hands of Thy servant the bishop, be and remain with me, and most powerfully help and support me in all trials and temptations, when I most need the aid of Thy Holy Spirit. Leave me not a moment to my own frailty, without His assistance; but through His succours, enable me to adhere to that public and solemn profession of my faith, which I have declared in the presence of God, and the con-

gregation; and faithfully to perform the promise have renewed, of observing and keeping Thy h commandments; that walking uprightly before T all my days, and being found watching when my pointed time shall come, I may, from a life of righ ousness, be translated to a life of glory, through Je Christ my only Saviour and Redeemer. Amen.

FOR THE KING, IN TIMES OF REBELLION.

Bp. T

O ETERNAL God, who alone rulest in the kingd of men, and by Thy glorious wisdom, Thy Almig power, and secret providence, determinest the ev of war, the issues of human counsels, and the ret of peace and victory, place a guard of angels a the person of the king, and immure him with the fence of Thy right hand, that no unhallowed arm do him violence. Support him with aid from Hea in all his battles, trials, and dangers; restore to the hearts of all his people, and put into his h a prevailing rod of iron, a sceptre of power, a sword of justice. Enable him to cut off all workers of iniquity, who turn religion into rebel and faith into faction, and to defend and comfort afflicted and persecuted Church. Bless all his frie confederates, and loyal subjects; direct their coun unite their hearts, strengthen their hands, and pro all their undertakings. Give them holiness of in tion, that they, with candour and sincerity, may pu the cause of God and the king; sanctify all the m and instruments of their righteous purposes, that without cruelty, injustice, or oppression, may pro towards the end of their just desires; and crow their endeavours with a prosperous event, that all co-operate to the honour and safety of our sover

and the restitution of his just rights; to the establishment and promotion of Thy true religion, to the deliverance of the oppressed, and the comfort of all Thy faithful people. Grant this, O King of kings, for his sake who is the foundation of all Thy mercies, the Lord of all power, both in Heaven and earth, our blessed Saviour Jesus Christ. Amen.

ANOTHER.

The Liturgy.

O Almighty God, King of kings, Lord of lords, the only Ruler of princes, who hast in all ages shewed forth Thy power and mercy in the miraculous and gracious deliverance of Thy Church, and in the protection of righteous kings and states professing Thy holy and eternal truth from the malicious conspiracies and rebellious practices of all their enemies; save and deliver us, we humbly beseech Thee, from the power of our oppressors: be still our mighty Protector and Defender, and, of Thy merciful goodness, strengthen the hands of our gracious king, that he may cut off all those workers of iniquity who turn religion into rebellion and faith into faction. Be unto him a helmet of salvation, and a strong tower of defence against all treason and violence. Scatter his enemies who delight in blood, and infatuate and defeat their counsels; abate their pride, assuage their malice, and confound their devices; that they may not triumph in the ruin of the monarchy, and of Thy Church among us; but that our gracious sovereign and his realms, being preserved from their tyranny and oppression, may duly serve Thee in righteousness and holiness, and evermore give thanks unto Thy blessed name, in the midst of Thy Church, for this Thy merciful preservation of and providence over us, through Jesus Christ our Lord. Amen.

IN TIMES OF PERSECUTION.

Dr.

GRANT, O Lord, who art the strength of a
put their trust in Thee, that Thy grace may
me against being shaken from Thy faith and w
by the dread of men or rage of devils: supp
under the present persecution, and preserve me
strictest obedience to all Thy commandments
no temptations prevail on me to betray Thy t
forsake Thy afflicted Church, but give me gr
glory in the Cross of Christ, and cheerfully to
the Captain of our salvation, who was made
through sufferings. Let me not faint or be
raged at the outward prosperity of our perse
but give me grace to pity and pray for them,
return them good for evil. To Thy persecuted
and those faithful ministers who undauntedly
it, let me constantly adhere; their holy offices
daily attend, their doctrine and examples pa
observe and follow; that with them I may, th
many tribulations and persecutions, enter in
kingdom of Heaven, through the merits of
Christ our Lord. Amen.

ANOTHER.

M

O ALMIGHTY God, King of all kings, and Go
of all things, whose power no creature is able
sist, who hast often mightily delivered the s
Jacob and Joseph, and hast promised to rescu
Church from all her adversaries and make h
rious upon earth; may it please Thee to stretc
Thine hand upon the furiousness of her enemi
so stir up Thy strength for us, that we, being
with Thy defence, may be preserved evermor

all persecution that the devil or man worketh against us. Amend, O Lord, what is amiss in us, and confirm the remainder that is about to perish. Arise, O God, as in the ancient days, in the generations of old; remember Thy Church, which Thou hast purchased and redeemed with the most precious blood of Thy blessed Son: save, help, and deliver us for Thy name's sake, and tread down every enemy that hath evil will at Sion, for Christ Jesus's sake, the Captain of our salvation; to whom with Thee, and the Holy Ghost, be all honour, glory, and worship, as it was in the beginning, is now, and ever shall be, world without end. Amen.

A CHARITABLE PRAYER FOR THESE TIMES.

Dr. Brough.

O Lord, who dost not willingly afflict the children of men, behold from Thy holy habitation of Heaven the multitude of miserable souls and lives amongst us, and have mercy upon us, have mercy upon us. Have mercy on all ignorant souls, and instruct them; on all deluded minds, and enlighten them; on all seducing and seduced spirits, and convert them. Have mercy on all broken hearts, and heal them; all struggling with temptation, and rescue them; all languishing in spiritual desertion, and revive them. Have mercy on all that stagger in faith, and establish them; that are fallen from Thee, and raise them; that stand with Thee, and confirm them. Have mercy on all that groan under their sins, and ease them that bless themselves and go on in their wickedness, and curb and stop them. O blessed Jesus, that didst shed Thy blood for our souls to save them, shed Thy Holy Spirit on all, and heal them.

And, Lord, have mercy on all miserable bodies;

those that are ready to famish for want, feed then
those that are bound to beds of pain, loose then
those that are in prison and bonds, release ther
those that are under the fury of persecution, and c
under the yoke of oppression, relieve them; th
that lie smarting in their pains and wounds, cu
them; those that are distracted in their thoug
and wits, settle them; those that are in perils of th
estates and lives, preserve them. Jesus, that di
freely distribute Thy comforts and cures to all mi
ries and maladies of men when Thou wast on ea
have mercy on all, and help them. Far or near, w
us or from us, Lord have mercy on all; even ev
son and daughter of Adam at this time in pain
anguish upon the face of the earth. Wherever t
are, and whosoever they be, what help I would p
for myself from Thee, or comfort from man, in th
condition, I beseech Thee, the God of all help
comfort, to give it to them; take them to Thy c
and tender them; supply them, and succour the
have compassion on them, and heal them.

Jesus, Thou that didst give Thy blood for th
deny not Thy bowels to them. Thou that didst
deem them all, preserve them, even all miserable so
and bodies, I beseech Thee, for Thine infinite mer
sake. Amen.

A PRAYER AGAINST THE TEMPTATIONS OF THE TIMES.

I.

O God, who wilt not suffer us to be tempted ab
what we are able to bear, succour me, that the te
tations of the times do not overwhelm me. Disco
to me the ways of Thy providence so far, that I
see why I should neither deny it nor doubt it;

make me to know Thy judgments to be so unsearchable, and Thy ways past finding out, that I may humbly submit myself to Thy wisdom, and admire and adore the justice which I do not see. Let me not be of so narrow a mind as to confine Thy work to one world, which Thou dost not finish but in two; nor let me be such a creature of sense, as to believe Thou hast no other reward or punishment than what I see and feel.

O let my eyes look to the end of all, (Heaven or hell,) and let me envy no ill man's happiness who shall end in hell, nor bewail any good man's wretchedness who shall have Heaven for his end. And let me understand that prosperity of sinners is a heavy plague, because their spur to hell (the greatest punishment); and adversity of saints a happy mercy, because Thy rod to beat them into Heaven (the best reward). Meanwhile, let me not give a breast full of Thy peace for an armful of that wealth which breeds nests of vipers and adders in their hearts, and continual stings in their bosoms: let me prefer the sufferings of innocence before the spoils and triumphs of violence.

O God, since a guilty conscience is the greatest punishment on earth (because next to hell), and accusing and condemning Thy Providence, and forsaking my innocence, the greatest guilt: to that extremity let no temptation ever lead me! Jesus, keep me from it by Thy grace and mercy. Amen.

IN THE TIME OF PESTILENCE.

Bp. Andrewes.

O Lord God, who rejectest none that, trusting in Thy goodness and believing in Thy promises, come to Thee for succour and help; behold, I beseech Thee,

and hot displeasure, which is gone out t
and consume us from the face of the ea
confess, O Lord, that it is but just that all
tures should rebel against man, who hath
rately rebelled against Thee, his Creator, fo
all obedient to Thee; only man, sinful and
man, is continually stubborn and rebellio
abusing Thy blessings and hourly transgre
commandments, not leaving his evil ways f
Thy threats, nor being allured to goodne
hope of Thy promises. We daily hear by
sengers, and read in Thy sacred word, w
hast of old threatened to Thy rebellious p
in them to us, that "if they keep not Thy c
ments, Thou wouldest send Thy pestilen
them, with a fever and inflammation, and
burning, until Thou hast consumed them fro
land;" and yet we have hitherto been so
thereof, that without fear we have added si
and multiplied iniquity upon iniquity. A
O Lord, we reap the just reward of our imp
are deservedly plagued for our disobedien
confess that Thy judgments are just, humbly
ledge our misdeeds, and with penitent and

stroying angel to stay his hand and cease from smiting us. Take away the unwholesomeness of the air, and purify our dwellings unto health and safety. Thou hast promised that when Thou sendest a pestilence among the people, if that people humble themselves and pray and seek Thy presence, and turn from their wicked ways, Thou wilt hear in Heaven, and be merciful to their sin, and heal their land; O make good to us this gracious promise, and ease us of our afflictions, for behold we humble ourselves under Thy mighty hand, we bewail and lament our sinful lives past, and humbly beseech Thee to give us Thy assisting grace, that we may henceforth order our ways to please Thee. Then shall no contagion hurt us, but we shall live to praise Thy name, and all the world shall know that Thou art our God, and that Thy Name is called upon by us. Hear us, O Lord, and be merciful unto us, even for Jesus Christ's sake the righteous, to whom with Thee and the Blessed Spirit, be ascribed all honour and praise now and ever. Amen.

FOR ONE AFFLICTED WITH THE PLAGUE.

I BOW myself, O righteous Lord, to Thy blessed will, and acknowledge this Thy visitation to be the just reward of my sins. O visit me here that I may not suffer for them eternally hereafter, and grant that I may so truly and earnestly repent of them, so meekly submit to Thy chastisement, and have such a stedfast faith in Christ my Saviour, that through His death and passion I may obtain the remission of my sins, and everlasting life after death. Amen, merciful Father, Amen.

IN TIME OF DEARTH.

Abp. Laud.

O God, heavenly Father, who by Thy Son Jesus Christ hast promised to all them who seek Thy kingdom and the righteousness thereof, all things necessary for their bodily sustenance; mercifully behold the afflictions of Thy people, graciously pardon our sins and remove Thy judgments. O visit the earth and prepare corn for the inhabitants thereof; crown the year with Thy goodness, and let Thy clouds drop fatness, that we may in due time enjoy the kindly fruits of the earth, and not be confounded in these perilous times; but in the days of dearth have enough, and with charitable hearts and hands relieve the necessities of Thy poor distressed children. Grant this, O Lord, for the riches of Thy goodness in Jesus Christ our Saviour. Amen.

A PRAYER

To be used in behalf of Fools and Madmen.

Bp. Taylor.

Almighty God, whose wisdom is infinite, whose mercy is everlasting; magnify Thy mercy towards them who need it but cannot ask it, who are in misery but feel it not, who act without choice, and choose without discretion or understanding. Impute not to them their follies which are unavoidable; keep them from all evil and mischances; let them be safe under the conduct of Thy providence, and innocent under the conduct of Thy Spirit; renew a right spirit within them, and restore them to their health and understanding, for Thy mercy's sake in Jesus Christ our Lord, and dearest Redeemer. Amen.

TO BE USED BY MARINERS IN A STORM.

Idem.

O ETERNAL and most holy Saviour Jesus, who in the days of Thy flesh didst command the winds and rebuke the seas, and they obeyed Thy voice, and art now exalted above the Heavens, Lord and Prince of the whole creation; graciously look down upon us miserable sinners, who in the abyss of our troubles invocate the abyss of Thy mercies. Rebuke the winds and restrain the raging of the seas; consider the prayers of Thy servants, who trust in Thee alone for succour; rescue us from this imminent danger, and bring us safe to the haven where we would be, so shall we praise Thy Name for Thy goodness, and declare the wondrous deliverance to the children of men, evermore praising Thee in Thy holy Church, O eternal and most gracious Redeemer. Amen.

FOR MERCHANTS AND TRADESMEN.

Idem.

O ETERNAL God, guide me by Thy grace in all my affairs, that I may be diligent, just, and faithful in the calling in which Thy providence hath placed me. Bless and prosper my labours, as Thou in Thy wisdom seest most convenient for me. Preserve me by Thy Holy Spirit from covetousness, lying, and all base and indirect, and sordid arts, and give me prudence, honesty, and Christian sincerity; that my trade being sanctified by my religion, my labour may be attended with Thy blessing; and when I have finished the portion of work which Thou hast allotted me here, I may be received into the inheritance of Thy children, there to rest from my labours, through the merits of my ever-blessed Saviour Jesus Christ. Amen.

FOR A MARRIED MAN.

Bp. And

O GRACIOUS Father, Maker and Preserver of l
ven and earth, who in the beginning didst inst
matrimony, thereby foretelling the mystical uni
the Church with our Saviour Christ, who in the
of His being upon earth did honour marriage
His first miracle, and hast appointed it also
means whereby mankind is propagated, for a re
to avoid unlawful lust, and for the mutual co
and consolation of Thy children; I humbly in
Thee to give me the assistance of Thy divine g
that I may live according to Thy commandments
my wife, whom Thou hast given me for my hel
comfort in this world. Mortify in me all unc
dishonest, and fleshly lusts; let not the heat o
lawful concupiscence take hold of me, but mak
to be fully pleased and satisfied with her love,
to love her as Christ loved His Church, to ch
and comfort her as mine own body, and to hav
great a care of her health as of mine own. G
that we may live in peace without debate, in
without discord, like members of one body eq
desirous to praise Thy Holy Name. And giv
O Lord, discreet hearts and understanding m
to bring up our children in Thy faith and fe
a religious, honest, and civil manner. Give
obedient hearts to Thee and Thy commandm
and to all that Thou requirest of them to be
formed in duty towards their parents. Keep
from those which are ready to seduce them, an
lead them in Thy faith, fear and knowledge, that
prove not a curse but a blessing unto us, and the
attain to that blessing which Thou hast promis
those who honour and obey their parents. G

likewise, O Lord, that I may guide and instruct the family which is under me in Thy fear, and in an honest and careful manner provide as well for their bodies as their souls. And give them the like grace, O Lord, to perform their duties in fear and obedience, not as eye-servants, but in simplicity of heart, as in Thy sight. And give us, O Lord, a competency of estate to maintain ourselves, children and family, according to that rank of calling wherein Thou of Thy goodness hast placed us, without excess, riot or vainglory, and in singleness and pureness of heart; with all humility relying upon Thy blessed will, who knowest better than we ourselves what is needful for us. Grant this, O Lord, for Jesus Christ's sake, to whom with Thee and the Holy Ghost, be all honour and glory, now and for ever. Amen.

FOR A MARRIED WOMAN.

O MERCIFUL and loving Lord God, who, in the beginning, for the propagation of mankind, didst take Eve out of the side of Adam, and give her to him as a helper; I give Thee humble thanks that Thou hast vouchsafed to call me to the honourable estate of matrimony. Give me grace, O Lord, that I may lead a life worthy thereof; that I may love my husband with a pure and chaste love, acknowledge him for my head, and truly reverence and obey him in all good things: that thereby I may please him, and live quietly with him. Grant that I be not carried away with the vain fashions of this world, but may put on such habits as may be agreeable and suitable with the estate of my husband, and may become a modest women to wear. Help me, O Lord, that I may, under him, prudently and discreetly guide and govern his household and family, and carefully look that nothing be either carelessly lost, or wickedly committed in my

house. Fit me with those good graces which
Wise Man describeth in a good woman, and St. P
in holy and sanctified matrons. Give me such a
concerning the education of my children, as
longeth to my part, that I may live to see t
prosper in this life, and afterwards be received
them to Thy eternal kingdom, through Jesus C
our Lord. Amen.

FOR A CHILD.

O ALMIGHTY Lord God, to whom the obedien
children to their parents is most acceptable, an
disobedience most displeasing, who hast promis
blessing to the dutiful and threatened a curse t
disobedient child; I beseech Thee to put away
me the detestable sin of disobedience and rebe
against my parents, and give me grace to obs
them with all kind of duty, to obey them in all
just commands, and make me able and helpfu
them at all times of their need. Give me grac
bear all their reproofs, and even their errors patie
and not to grieve them by stubborn and evil cou
Let me not be so far deprived of Thy grace,
scoff at or deride them, though by age or infir
they shall fail in their judgment or reason. M
me always to remember that under Thee I owe
life to them, and therefore to cherish, succour
support them in all their distresses. Lord, for
all the offences which I have heretofore comm
against them. Increase the number of their
keep them safe in body and mind, let them see
children's children to their comfort and Thy gl
Let them govern us and the rest of their family,
wholesome discipline and good example, that at
last they may in their due time depart this lif

peace and come to Thy kingdom unspotted, through Jesus Christ our Lord. Amen.

FOR A YOUNG MAN OR MAID.

Idem.

O LORD, forasmuch as I am at these years in the heat of the flesh and in the most dangerous time of my life, I beseech Thee, take not Thy mercy and fatherly providence from me, but, by how much the greater danger of falling I am in, with so much the more care let Thy grace preserve me, lest I become a prey to the enemies of my soul, who assault me with so many temptations, that without Thy succour I shall never of myself be able to overcome them. But, O merciful Father, distrusting mine own strength, I betake myself wholly to Thy protection, and desire Thee both now and ever to keep me. Let me not get that habit of sinning in my younger years, that I be forced in my age (if I be not cut off before in my offences) to bewail the sins of my youth in the bitterness of my soul; but rather accustom me from this time forward to all goodness, that I may daily more and more profit therein, and that serving Thee with a pure heart now, I may be able in my age to say with good king Hezekiah, "O Lord, remember I beseech Thee, how I have walked before Thee in truth, with a perfect heart, and have done that which is good in Thy sight." Most loving Father, who takest care of all men, I commend unto Thee my soul as a child, that can of himself do nothing, defend me I pray Thee from all mine enemies, spiritual and temporal; keep my body and soul pure, chaste, and undefiled, that I offend not either in obscene speech, impure thought, or unclean act. My chastity is a more precious jewel than I can keep without Thy help: I therefore be-

seech Thee, who hast pronounced a blessing
pure in heart, to keep my heart pure; be Th
guide and preserver, lest in the heat of concupi
I forget Thee. Give me grace, O Lord, to ser
obey my parents, and those to whose governn
am committed, and that in all humility; and
that if Thou shalt be pleased to call me to th
ourable estate of wedlock, I may be matche
one who is a sincere professor of Thy true re
with whom I may serve Thee in peace and h
all the days of my life, and at the last rest with
in Thy heavenly kingdom, through Jesus Chri
Lord. Amen.

FOR A SERVANT.

Blessed Lord and Saviour Jesus Christ,
when Thou wast the Son of God and the Lord
world, didst take upon Thee the form of a se
that by Thy obedience Thou mightest purchas
vation for all people, as well bond as free; I
Thee, that since Thou hast been pleased to c
to the state of a servant, Thou wouldst giv
a humble and obedient heart, and make me
tented with this condition of life, as allotted
by Thy providence. Grant that I may with g
ness of spirit, singleness of heart, and willin
of mind, serve those under whom I am place
that I may not either murmur against them, nor
those that are seated in a higher estate; that I
obey them in all their honest commands with al
and true respect, not with eye-service, as men-ple
but with all my heart, and the rather, because
commandment biddeth me so to do. Grant
serving them diligently, faithfully, and carefu
may avoid their displeasure, and obtain Thy f

and blessing, and at the end of my days may come to those blissful regions, where Thou, with the Father and the blessed Spirit, does reign in eternal glory, world without end. Amen.

FOR ONE TEMPTED TO PRESUMPTION.

Mr. Spinckes.

ALMIGHTY and most righteous God, who searchest the heart and triest the reins, and renderest to every one according to his doings, take pity upon me a guilty sinner, and suffer me not to presume on Thy mercy, whilst I retain an affection for any kind of sin. I know Thy clemency and compassion are infinite, and Thou art always ready to embrace a returning prodigal, and I cannot therefore doubt of Thy pardon, were I duly qualified for it: but my only danger is, lest my sins have made too great a separation betwixt Thee and Thy poor creature for me to hope any longer for Thy favour. Wherefore, I humbly pray Thee, to discover me truly to myself, and if there be any way of wickedness yet remaining in me, purge it away, that I may be a fit object of Thy fatherly commiseration. Permit me not to encourage myself in a groundless reliance upon Thy favour, whilst, in the meantime, I am really unqualified for it. But teach me seriously and impartially to examine my heart and ways, before I venture to pass so easy a sentence upon myself. Let not Thy patience to me hitherto work in me an expectation of future happiness upon any other terms than those of the Gospel; that so I may be induced to study how most effectually to make my calling and election sure, and to this end may set myself conscientiously and universally to observe Thy commandments all the days of my life. Help me to reform

bury my parents, and tho
am committed, and that i
that if Thou shalt be plea
ourable estate of wedlock,
one who is a sincere profe
with whom I may serve Th
all the days of my life, and
in Thy heavenly kingdom,
Lord. Amen.

FOR A SE

Blessed Lord and Sav
when Thou wast the Son of
world, didst take upon The
that by Thy obedience Tho
vation for all people, as w
Thee, that since Thou hast
to the state of a servant,
a humble and obedient he
united with this condition
by Thy providence. Grant
ness of spirit, singleness o
of mind, serve those under
that I may not either murmu
those that are seated in a h
obey them in all their honest

blessing, and at the end of my days may [illegible]
use blissful regions where Thou, with the Fa-
ment the blessed Spirit, dwelt reign in eternal
, world without end. Amen.

FOR OUR TRUTHFUL CONFESSION.

[illegible]

[illegible] and most righteous God, who searchest
heart and trieste the reins, and rewardest to every
according to his doings, this day [illegible]
y sinner, and suffer me not to [illegible]
y, whilst I retain an affection for any [illegible]
I know Thy discovery and [illegible]
, and Thou art always ready to [illegible]
ing prodigal, and I cannot [illegible]
pardon, were I [illegible]
danger is, lest my sins [illegible]
ration between Thee and Thy [illegible]
to hope any longer for Thy favour. [illegible]
bly pray Thee, to discover [illegible]
if there be any way of [illegible]
me, purge it away, that I may [illegible]
y fatherly commiseration. [illegible]
ge myself in a [illegible]
our, whilst, in the [illegible]
r it. But teach me [illegible]
mine my heart and [illegible]
o easy a sentence [illegible]
ience to me [illegible]
future happiness [illegible]
of the Gospel [illegible]
how much [illegible]
tion sure [illegible]
fiously [illegible]
ments [illegible]

O ALMIGHTY Lord God, the Father
Jesus Christ, and in Him of all Thy
vants, I am ashamed and greatly confoun
that I should seem in any wise to distrus
ness, after I have had such abundant e
it, and after all the gracious promises
made to those who ask any thing accor
will. Yet I must confess that fear a
dread have taken hold of me, lest my po
be amongst the reprobates, who are to
with everlasting destruction from the
the Lord, and from the glory of His p
thought strikes me to the heart, and I a
to bear up under the weight of it. Do T
fore, support me with the comforts of
Spirit; speak peace to my disconsolat
assure me Thou art reconciled to me in
Thy love, that Thou art my sword and
at present, and wilt be my exceeding g
hereafter. Forgive these my doubts and
so dispose my mind and confirm my tru

capacitate me for a sure confidence in His all-sufficient merits and mediation. Do not only pardon all my transgressions for His sake, that so I may be for ever happy in Thy heavenly kingdom, but convince me in the meantime that Thou hast done it for my satisfaction and comfort, whilst I remained here below. I look upon this as one of Satan's stratagems to put me out of heart, that he may prevent my earnest endeavours to please Thee. Do Thou, therefore, enable me to reject this, and all other his motions; to betake myself to Thee for relief, and so to observe Thy holy laws, that Thou mayest cause Thy face to shine graciously upon me, and make me to rejoice in Thy favour both now and evermore, through Jesus Christ our Lord. Amen.

FOR PRISONERS FOR DEBT.

Mr. Kettlewell.

O Almighty Lord, Father of mercies, let the sight of my necessities move the hearts of my creditors to have mercy on me, and let their own infinite greater sums which they stand indebted in to Thee, prompt them to shew compassion to, and have patience with me, as they expect mercy themselves from Thee. And make me willing to do justice to them all, to the utmost of that worldly estate I have to dispose of, cheerfully trusting to the protection of Thy good providence, and choosing rather to want the necessaries of life than the innocence thereof. Those who have kindly forgiven me what I cannot pay, do Thou, O Lord, bless and reward, and make it up abundantly to them by Thy good providence. And, O righteous and merciful Lord, forgive me my worst debts, my sins, which are many and grievous, and cleanse me from the guilt of them, that I may

not be arraigned for them at Thy dreadful trib
Grant this, O Lord, through the merits and sati
tion of my blessed Lord and Saviour, Jesus C
Amen.

ON RELEASE FROM PRISON.

O FATHER of mercies, and God of all consolat
the sighing of the prisoner is come before Thee
Thou hast graciously heard my prayers, and se
feet at liberty; to Thee I owe this comfortable
dom, and to Thy boundless and undeserved n
will I ever thankfully ascribe it. And O! th
all my life I may walk humbly and obediently to
Thee, and shew myself ever grateful to those fr
who supplied my necessities in the day of adve
Reward, O Lord, their love sevenfold into their bo
and enrich them with Thy heavenly blessings.
member also, O most gracious Creator, all those
prisoners who are still under uncomfortable restr
and in Thy good time deliver them: and let
having felt the same affliction myself, have al
a compassionate sense and tender feeling of
sorrows, and to the utmost of my power relieve
recommend them to the charity of others, but,
all, to Thine everlasting mercy, which grant we
ever earnestly seek and successfully find, thr
Jesus Christ our only Saviour and Rede
Amen.

FOR A CONDEMNED CRIMINAL.

O ALMIGHTY and most righteous Judge, I m
receive my sentence as the due reward of my
but as mine iniquity brings on me this untimel
shameful death, O let my true repentance, th

my dear Lord and Saviour's merits, secure the forgiveness of my sins, and bring me to everlasting life.

O sweet Jesu, who didst not disdain to cast an eye on the penitent thief on the cross, despise not me who am now to suffer a like ignominious death, and I hope truly repent me of my sins, and fix all my hopes on Thee in my distress, as he did in his. Thou who, for the sins of others didst Thyself hang on the cursed tree, by the blood of Thy cross save me who am justly condemned for my own sins. In Thy merits do I trust, into Thy merciful hands I commend my spirit. O rescue my departing soul from eternal misery. Forgive me in the abundant riches of Thy mercy, and save me, a great and wretched, but a penitent and contrite sinner. Let the example of my fall be a warning to others, that they come not into the same condemnation: and though I taste Thy justice in my ignominious death, let me find the sweetness of Thy mercy after it. Amen, blessed Jesus, Amen, Amen.

A PRAYER

For one who is condemned for the testimony of God's truth and righteousness.

Idem.

O RIGHTEOUS Lord, since Thou art pleased to call me to give testimony to Thy truth with my blood, I am content to do it: yea, I thank Thee, O Father, that Thou hast counted me worthy to lay down my life for Thy sake. O pardon all the sins and follies of my life, and accept this offering of my death, through the abundance of Thy grace. Forgive all my persecutors, for they know not what they do: O lay not my innocent blood to their charge, but grant them true repentance and a perfect remission of all their sins. Strengthen and support me in all my torments and agonies. Suffer me not at my last

hour, for any pains of death, to fall from Th
give me a stedfast faith in Thy heavenly p
that my undaunted suffering for Thy truth
flame Thy followers with an emulation of t
godly zeal and stedfastness, and that pouring
soul in devotion towards Thee, and in pra
my persecutors, it may pass from my body
arms of Thy mercy, and live with Thee for ev
blissful mansions prepared for those who la
their lives for Thy sake, through the mer
mediation of my blessed Redeemer, Jesus
Amen.

THE END.

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